

A V I E W

Oxford

of the

HA

JEWISH RELIGION

CONTAINING

The manner of Life, Rites, Ceremonies
and Customes of the Jewish Nation
throughout the World at this present
time;

TOGETHER

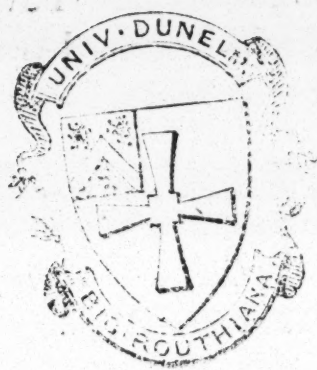
*With the Articles of their Faith,
as now received.*

Faithfully Collected by A. R.



L O N D O N,

Printed by T. M. for E. Brewster S. Miller and
T. Johnson, and are to be sold at the Crane, Star
and Key in St. Pauls Churchyard. 1656.



it m
kne
to
duc
wh
Lav
cles
her
but
yet
ful,
the
bran
ed,
men
esse
terri
they
diso
nish



To the Christian Reader.

I Am Confident *Reader*, thou canst not be Ignorant, of that which is so commonly reported: namely the coming in of the Jewes to live amongst us: wherefore I conceive it must needs yeeld some satisfaction to thee, to know with what kind of people we shall have to doe. This is the motive, by which I am induced to present unto thee, this present work; wherein thou hast plainly deciphered, their Lawes, Rites, customes, and manners both ecclesiastical and civill. From whence I shall not here draw any conclusion, either pro, or con, but leave it to thy more serious judgment. But yet me thinks the egregious Sin, of an ingrateful, disobedient, and obstinate mind, with which the nation of the Jewes hath been in all ages branded, and for which they are so greatly blamed, by Moses, and the Prophets, is worth our remembrance, and serious meditation. And no lesse worthy of our consideration, are those terrible threatnings, and curses, into which they are, by Gods just judgment fallen, for their disobedience: that so by this we may be admonished, to receive the benefits of God, with a

* 2

thanke-

To The

thankfull heart and not by such abominable sins, not onely render our selves unworthy, but in a manner incapable of the mercy of God.

This strange unthankfulness of theirs hath Moses from the beginning foretold. *Deut. 32. 15*
But Iesurun waxed fat, and kicked; thou art waxed fat, thou art growne thicke, thou art covered with fatnes; then he forsooke God which made him, and lightly esteemed the rock of his salvation.

That they were rebellious and disobedient, God (by the Prophet Jeremiah) after this manner complains. *Iere. 11. 10.* *They are turned Back, to the iniquity of their forefathers, which refused to heare my word; and they went after other Gods, to serve them, The house of Israel, and the house of Iudah have broken my covenant which I made with their fathers &c.*

And then of their wilfulnesse, and stubbornnesse God again complains in *Ier. 7. 25.* *Since your fathers came out of the Land of Egypt unto this day: I have even sent unto you all my Servants the Prophets, rising up early, and sending them. yet they harkned not unto them, nor inclined their eare, but hardned their neckes, they do worse then their fathers.*

At length they became so refractory that they would no longer give care unto the Prophets reproving their faults and exhorting them to repentance, but rather persecuted, stoned, and killed

Christian Reader

killed them. *Nehem. 9. 26. Nevertheless they were disobedient and rebelled againe, and cast thy Law behind their backes: and slew thy Prophets, which testified against them, to turne them unto thee, and they wrought great provocations.*

When therefore, there was no more hope of amendment; they fell into those punishments, which Moses by the spirit of God threatned unto them: God punishing them most grievously, both in body and soul with pestilence, warre, death, famine, diseases, & intestine discords: & lastly they were driven out of their country (their country that flowed with milk and hony) & carried away into captiuity.

Iust as you may read in the second book of Kings. the 10. tribes of *Israell* with *Hosea* their King, were by *Salmanassar* king of *Assiria*, transported out of *Canaan*, into the land of *Assiria*. & a while after the two remaining tribes *Iudah* & *Benjamin* (when after many admonitions of God, they would not repent) are deliuered by God into the hands of *Nebuchadnezar* King of *Babel* & by him caried into *Babylon*; *Ierusalem* being destroyed & laid even with the ground, & the Temple utterly consumed with fire, as you may read also in the same book. Notwithstanding these two tribes after 70. yeares were delivered out of *Babylon*, and brought back unto *Ierusalem*, because God would so long preserve the

To the
the tribe of *Iudah* untill, according to his promise the *Messias* was borne out of it and in the promised land.

Yet for all this were not these two tribes one jot amended: but still walked in the footsteps of their forefathers as the later prophets *Hag.* *Zach.* and *Malachi* do most sadly complain, especially *Malachi*: accusing their priests of impiety, & denouncing the people utterly reprobate: all these waies were the Lewes punished not only in body and estate, but in mind also. *viz.* with doating, blindnes & madnes: so that they stumbled at noon day as in thick darknes according as *Moses* had before threatned. Hence was it that in the word of God they waxed dul-sighted (as *Esay* complains of them) and leaned unto their owne wisdom and prudence; and passing by the commands of God, made unto themselves new doctrines, lawes and statutes: and lived rather according to those lawes then the commandements of God.

But when at length God sent unto them no new prophets, and prophesy altogether ceased amongst them, then fell they into a reprobate sence and horred blindnes, plainly forsaking the lawes of God and placed the foundation of their faith, no more in the word of God, but in the doctrines & expositions of their Scribes and *Rabbies*; changing the word of God into mere fables

Christian Reader

bles, most fowly wresting it contrary to all sence, and falsly expounding it. Against these things our Saviour most sharply inveighed, greatly reproching them after their new doctrins, And the apostle Paul calls the doctrine of the Iews concerning faith, *profane, old-wives fables, and unprofitable babling*. and the Iewes themselves he calls in his epistle to *Titus, vain Boasters, deceivers*, who pervert whole houses; and teach those things which are not meet. and he admonisheth *Titus* to exhort the men of *Creet* to be sound in the faith, and not give heed to Jewish fables and commands of men.

But now that you may perceive whither the Iewes be so holy, just and pure a people as they thinke themselves, and would be thought to be, you have here (as I told you before) plainly set before you their faith, and Religion (stuffed as the Apostle saith, with Jewish fables, published for the uniuersall good. That so having before our eyes their sensuall stupidity, and obdurate incredulity, together with the great wrath and severity of God against them, we may be put in serious remembrance of the wonderfull bounty and goodnes of God unto us, and so be stirred up to render him due praise and glory, lest for our ingratifullnesse the light of the Gospel should be taken from us, and we involved in our pristine darknesse,

A. R.

C
II.
III.
III
P
V.
VI.
VI
VI
IX
X.
XI
XI
XI
XI

THE CONTENTS.

Chap. I.

Of the Jewish Faith, the observation of the ten Commandements, and reason of their incredulity

I. Concerning the nativity, circumcision, and education of the Jews.

II. Of their education and instruction in Piety.

III. How the Jews rise out of their beds, and prepare themselves to their morning prayers.

IV. Of the morning prayers of the Jews, and how they behave themselves in the school.

V. How the Jews carry themselves after morning prayer, and prepare themselves for dinner.

VI. Of the customes of the Jews at Table.

VII. Concerning the evening, and the Jews evening prayer, and how they go to bed.

VIII. How the Jews every week keep monday and thursday holy dayes.

IX. How the Jews prepare themselves for the sabbath day, and how they begin that.

X. How the Jews keep holy the sabbath day, and put an end to it.

XI. How the Jews prepare themselves, and order their businesse against the feast of the Passeover.

XII. How the Jews celebrate their Passeover.

XIII. How the Jews observe the seven dayes. Of the Passeover to the end.

The Contents.

- XV. *Of the Jewish Pentecost.*
XVI. *How the Jews observe the feast of Tabernacles.*
XVII. *Of the feast of the New Moon.*
XVIII. *How God in the beginning of the year judgeth of the sinnes of the Jewes, and the Jewes prepare themselves for the feast of the new year.*
XIX. *How the Jewes celebrate the feast of the New year..*
XX. *How the Jewes prepare themselves for the Feast of Atonement, and offer a cock for their sinnes.*
XXI. *Of the Feast of Atonement.*
XXII. *Of the Feast of the gladnesse of the Law, and the distribution of Ecclesiastical Offices.*
XXIII. *Of the Feast of the dedication of the Temple.*
XXIII. *Of the Feast of Purim, or Lots.*
XXV. *Of the Jewish Fasts.*
XXVI. *Of the difference observed by the Jewes in their meats, and the dressing of them, and of the new vessells in their kitchens.*
XXVII. *Of the manner of killing cattel among the Jewes.*
XXVIII. *Of the marriages of the Jewes.*
XXIX. *Of divorce.*
XXX. *How the Jewish Women are separated from their Husbands brothers.*
XXXI. *Of the menstruous pollution, and how the Jewish women carry themselves at that time.*
XXXII. *Of the beggarlinesse and poverty of the Jewes.*

XXXIII. Q

The Contents.

XXXIII. *Of the diseases of the Jews.*

XXXIII. *Of certain punishments of the Jews.*

XXXV. *Of the sick, the buriall of the dead, and how they bewail them.*

XXXVI. *Of the Jews Messias to come.*

CHAP.

0j



the
is
wi
Fa
un
ex
to
in
me
an
So
di



CHAP. I.

Of the Articles of the Jewish Faith, the Observation of the Ten Commandments, and Reason of their Incredulity.



That God spake by the Prophet Isaiah concerning the Hypocrisie, Obstinacy, and ignorance of the Jewish Nation: For as much as this people draw near me with their mouth and with their lips do honour me; but their heart is farre from me, and their fear towards me is taught by the precept of men: Therefore behold, I will proceed to do a marvellous work and a wonder: For the wisdom of the wisemen shall perish, and the understanding of their prudent men shall cease. That experience hath learnt us, to have truly come to passe. For there is nothing to be found in their pretended Worship of God, but meer hypocrisie and untruth; in the most wise and prudent of their learned Rabbins and Scribes; nothing but ignorance and extraordinary stupidity, especially in the knowledge

The Hypocrisy, obstinacy & ignorance of the Jews. Esa. 29. 13. 14.

of God, and Exposition of his word: Last through the whole Nation, nothing but strange and fearfull obstinacy and pertinaciousnesse, all depraved course and wayes of living. Nevertheless, they would be reputed the true and chosen People of God; such they vaunt and boast themselves, and make shew of that ardent zeal towards the knowledge and word of God, as if they did believe in him most perfectly and did adhere to him alone, with a more right and true Faith, then all other Nations besides. So truly hath the Apostle Paul given them this Testimony, *That they have a zeal of God, but according to knowledge, Rom. 10.2.* Therefore on this very day, that imaginary Worship of their own making, wherein with a firm and indubitable Faith, they professe to Worship God Almighty, Creator of Heaven and Earth, who is only one, and whose Essence is only one, who admits of no other Gods together with himself; hath had such a fixed and immovable seat within their mindes, which no reason could ever shake. Now the Faith of the Jews comprehended in Thirteen עקרי אמונה Articles, which are these, as they may be compendiously read in their Prayers.

*The thirteen
Articles of the
Jewish Creed.*

1. *I believe with a perfect belief, the Creator, whose Name be blessed, to be governor and Creator of all creatures; The sole maker of all things, that have, are, and shall be made.*

2. *I believe with a perfect belief, the Creator, whose Name be blessed, to be only one*

unity which hath none at all alike to it, and that he only was, is, and will be our God.

3. I believe with a perfect belief, the Creator, (whose Name be blessed,) not to be corporeall, nor comprehensible by any corporeall way, and that nothing in being is like him.

4. I believe with a perfect belief, the Creator (whose Name be blessed,) to be the first and last.

5. I believe with a perfect belief, that only the Creator, whose Name be blessed, and none else, is to be worshipped.

6. I believe with a perfect belief, all the words of the Prophets to be true.

7. With a perfect belief, I believe the prophecies, of our Master Moses, (may he rest in the Jew peace) to be true, and that he is the Father of all wise men, who either preceded, or who followed after him.

8. With a perfect belief, I beleive the whole Law, which at this day is in our hands, was delivered to our Master Moses, on whom be peace.

9. I believe with a perfect belief, that this Law shall never be changed; nor any other Law

Law be delivered by the Creatour, whose Name be blessed.

Psal. 33. 15.

10. With a perfect belief I beleieve that the Creator whose Name be blessed, doth know all the workes of men, and all, their thoughts, as it is said; He hath fashioned the hearts of all alike, he understandeth all their works.

11. With a perfect belief, I believe that the blessed Creator doth render good to those who observe his commandements; but doth punnish others who transgresse them.

12. With a perfect belief, I believe the comming of the Messias; and although he delay; neverthelesse, I will always expect him untill he come.

13. With a perfect belief, I believe the restoring of the dead to life, when the pleasure of the Creator will have it, whose Name be blessed, and whose remembrance be extolled for ever unto all eternity

This is the summe of the thirteen Articles of the Jewish Creed, as they are briefly set down by an Epitome in their Prayer-Books, in which the p^oore and blind Jews with great sighings, anxiousness, doubts, and lamentation, do miserably die and Perish. But for our easier understanding at what manner this confession of Faith doth chiefly

chiefly aime, I will a little more largely dilate these Articles. First, Therefore we must observe that the Jewish Creed and Mosaicall religion, alwayes had its foundation in these Articles; but at length comprised in writing, & reduced into this order by the most learned *Moses, Bar Maimon*, who died in the year from the creation of the world 4964. according to the *Jews* account, that is in the year of Christ 1104. And the *Jews* had this serious injunction, that all for ever after should use this confession of Faith for their Creed, and live and die in it. Therefore having made a large exposition of those Articles, he wrot no smal Volume concerning them, out of which the forerrecited Articles were taken in more words, and added to the end of the great Bible, which *Daniel Bombergus* Printed at Venice in the year 1517. by the helpe of *Felix Pratensis*, where they may be read, expounded in this following order.

The First Article is concerning God, who is the Creator of all creatures, that is, the cause of causes, beeing of beeing, from whom and by whom, all things in heaven above and in earth below were created, and in whome alone they have subsistence: Who made all things alone of his own good pleasure, & at whose wil al things shall be again dissolved, and brought to nothing, whose essence, although all things passe away can neither passe away, nor be diminished nor changed. For his essence is perfect and absolute, needing nothing, no help, no assistance. It is an eternal light, power, strength and life; to him belongs all dominion and power: he is indeed one, and king praised above all. The foundation of this Ar-

A larger explanation of the 13 Articles 1 of the existence of God.

ticle is layed in those words: *I am the Lord* &c.
God

2 Of the unity of God. The Second Article is concerning the Unity of God; to wit, that God is one, and one alone, essence, to whose unity nothing can be compared, either in this world or without it: he is not like a common or peculiar essence and substance, which comprehends under it many species: nor also like any composition or compound essence, which is divisible into other parts; nor also like a simple body which is *unum numero* and doth receive *maius & minus*: but is one in one perfect and absolute essence, to which no other essence, in that unity can, be compared. The foundation of this Article rests upon these words: *hear O Israel the Lord our God is one God, &c.*

Deut. 6. 3.

3 Of the incorporeity of God. which is, that we ought not to assigne to him any corporeall property, nor any of those things.

Deut. 4. 15.

4 Of the eternity of God.

The Third Article is about the Corporeity of God, which are incident to a body and separable again from it, as to goe, stand, speake, to be silent, sit, runne, &c. And although the holy Scripture doth sometimes attribute corporeall things to God, yet that is hyperbolically or rather our usuall manner of speech, that the divine nature may with more ease be apprehended and understood by men. This Article is founded upon those words. *For ye saw no manner of similitude* &c.

The Fourth Article, is to be understood simply as it sounds, to wit, that God the Creator is the first or eternall being, and from all eternity but all other things be temporary and had one beginning. This Article leanes upon these words in which God is stiled the *God of eternity*. *Deut. 33. 27. Also, I am the first and the last, there is no God besides me, Esa. 44. 6.*

The Fifth is of *divine adoration*. That God alone is to be adored, that he only is to be worshipped, extolled, praised and celebrated; and that none other, either of the blessed Angels, or Seraphs, or elementary bodys, are to receive this honour: for all these are his creatures of limited and finite natures, but he alone is the Creator without beginning and ending: that necessities: no is imposed upon all other creatures, and that none of them are at their own free disposal, whose will & choice doth depend upon God, who only is the most free agent, and whose will no one can hinder; and therefore ought we not to place any advocates or mediators between God and men. All which give us this admonition to remove far from us all idolatry, of which &c. and of advice the whole Law and sacred Scripture is every where full.

The sixth Article declares that God of his own will, grace, & meer good-will hath chosen some out of man-kind; whose mind and understanding hath illuminated and purified beyond the ordinary degree, and endowed with the Spirit of prophecy; and made their understanding adequate to the understanding of the Creator, so that he spake by them, and revealed to them the way through which he wills man to walke.

The seventh Article teacheth us that *Moses* was the chief and most excellent among the Prophets, and did attain to the highest degree of wisdom, humane honour and perfection; so that he was equalled to the Angels, and therefore his prophecies, especially in four things, excelled the prophecies of the other Prophets. First, that whereas God spake to other Prophets, by his Angel, who did mediate between him and them;

Of the adoration of God.

6 Of prophecy.

7 Of the prophecy of Moses.

The difference betweene the prophecies of Moses, and the other prophets.

with *Moses* he talked face to face. Secondly, Propheſie fell upon other Prophets, ſometimes by nightly dreams, ſome time by a deep ſleep in the day, ſo that all their limbs, and their whole body grew ſtiſſe and were ſtruck into a ſtupidity; their cogitations onely retaining their ſtrength and vigour. But *Moses* received his propheſies after another manner: as it was ſaid of him; *Numb.* 12. 5. ' If there be a Prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a dream: but my ſervant *Moses* is not ſo: with him will I ſpeak, mouth to mouth, even apparently and not in dark ſpeeches and figures: and the ſimilitude of the Lord ſhall he behold. Therefore he received his propheſies in the day time, when he ſtood before the Cherubim, as it is written. ' And thence will I command, and commune with thee from above the mercy-ſeat from between the 2 Cherubims, which are upon the Ark of the Teſtimony of all things, which will give thee in commandement unto the children of Iſrael. Thirdly, when the prophetic ſpirit came either by a Dream, or by a Viſion, or by an Angel upon the other Prophets, they being ſtreight deſtitute of all force and ſtrength were taken with ſo great fear and trembling that their ſoul ſcarce remained within them as it's ſaid of the Prophet *Daniel*. ' And *Daniel* alone, ſaw the Viſion; for the men that were with me ſaw it not; but a great quaking fell upon them, ſo that they fled to hide themſelves: Therefore I was left alone, and ſaw this great Viſion, and there remained no ſtrength in me: For my comelineſſe was turned in me into

Exo. 25. 22.

Dan. 10. 7.

ondy to corruption, and I retained no strength: yet
 etime heard I the voice of his words, and hearing I
 eep in lay amazed upon my face, and my face clave to
 whole the ground. But no fear ever possessed *Moses* at
 upidly the receivall of his Prophecies; therefore the
 their Scripture saith of him: 'The Lord talked with
 ed his *Moses* mouth to mouth, and face to face, as a
 as saith man is wont to speak unto his friend: that is,
 phet gently and kindly, and without terror. *Fourthly*,
 known Other prophets did not prophesy at their own
 to him pleasure, when, and as often as they pleased: but
 o: with when God commanded and inspired into them
 ven ap the vertue of prophesy. Whence they oftentimes
 figures called upon him and petitioned for this spirit
 behold of prophesy; neither did they long prophesy, but
 he day sometimes ceased from this their Office, some-
 as it time required the refreshment of Musicke, as
 , and *Elisba* did for his recreation. But *Moses* could
 ty- feat prophesy as often as he pleased & stood in need.
 e upon Hence it is written, 'Stand still and I will hear
 which what the Lord will command concerning you,
 he child and the Lord spake unto *Moses* saying, &c.
 phetick The *Eighth Article* treats about the Law, which
 sion, or was given to *Moses* from the mouth of God, after
 hey be that manner as it's found with us at this day.
 rength But how came this to pass? did God give it *Mo-*
 nbling ses in writing? or did *Moses* take it from the
 them mouth of God? We cannot certainly know it.
 And Yet if they all proceed from the mouth of God,
 en that they must of necessity be true, and there is no
 uaking disagreeing between all those words which are
 e them wrote in the Law. As for example, *I am the Lord*
 aw this by God, &c. And *Timna was Concubine to Eliphaz*
 ngth in *Elau's son*. Also, *the son of Cham are Cusch, Mits-*
 me in *raim, Put, and Canaan, &c.* & hear, *O Israel the Lord*
 to thy God is one God, &c. and others of the like sort:
 For

Exod. 33. 11.

King. 2. 3.

Lev. 16. 2.

Numb 9. 8.

8 Of the Law
of Moses.

Exod. 20. 2.

Gen. 36. 12.

Gen. 10. 6.

Deut. 6. 4.

with Moses he talked face to face. Secondly
Prophecie fell upon other Prophets, sometime

NOTE

This volume
tight binding and
effort has been
duce the centres
result in

academ
microforms

ondly corruption, and I retained no strength: yet
netime heard I the voice of his words, and hearing I

me has a very
and while every
en made to repro-
res, force would
in damage

idemic
orms

thy God is one God, &c. and others of the like sort:
For

with *Moses* he talked face to face. Secondly Propheſie fell upon other Prophets, ſometimes by nightly dreams, ſome time by a deep ſleep in the day, ſo that all their limbs, and their whole body grew ſtiſſe and were ſtruck into a ſtupidity; their cogitations onely retaining their ſtrength and vigour. But *Moses* received his propheſies after another manner: as it was ſaid of him; *Numb. 12. 5.* ' If there be a Prophet among you, I the Lord will make my ſelf known unto him in a Viſion, and will ſpeak unto him in a dream: but my ſervant *Moses* is not ſo: with him will I ſpeak, mouth to mouth, even apparently and not in dark ſpeeches and figures, and the ſimilitude of the Lord ſhall he behold. Therefore he received his propheſies in the day time, when he ſtood before the Cherubim, as it is written. ' And thence will I command, and commune with thee from above the mercy-ſeat from between the 2 Cherubims, which are upon the Ark of the Teſtimony of all things, which will give thee in commandement unto the children of Iſrael. Thirdly, when the prophetic ſpirit came either by a Dream, or by a Viſion, or by an Angel upon the other Prophets, they being ſtreight deſtitute of all force and ſtrength were taken with ſo great fear and trembling that their ſoul ſcarce remained within them as it's ſaid of the Prophet *Daniel*. ' And *Daniel* alone, ſaw the Viſion; for the men that were with me ſaw it not; but a great quaking fell upon them, ſo that they fled to hide themſelves: Therefore I was left alone, and ſaw this great Viſion, and there remained no ſtrength in me: For my comelineſſe was turned in me into

Exo. 25. 22.

Dan. 10. 7.

only to corruption, and I retained no strength: yet
 etime heard I the voice of his words, and hearing I
 eep in slay amazed upon my face, and my face clave to
 whole the ground. But no fear ever possessed *Moses* at
 upidly the receivall of his Prophecies; therefore the
 their Scripture saith of him: 'The Lord talked with
 ed his *Moses* mouth to mouth, and face to face, as a
 as saith man is wont to speak unto his friend: that is,
 phet gently and kindly, and without terror. *Fourthly*,
 known Other prophets did not prophesy at their own
 to him pleasure, when, and as often as they pleased: but
 o: with when God commanded and inspired into them
 ven ap the vertue of prophecy. Whence they oftentimes
 figures called upon him and petitioned for this spirit
 behold of prophecy; neither did they long prophesy, but
 the day sometimes ceased from this their Office, some-
 as it time required the refreshment of Musicke, as
 l, and *Elisba* did for his recreation. But *Moses* could
 cy-feat prophesy as often as he pleased & stood in need.
 e upon Hence it is written, 'Stand still and I will hear
 which what the Lord will command concerning you,
 he child and the Lord spake unto *Moses* saying, &c.
 phetick The *Eighth* Article treats about the Law, which
 sion, or was given to *Moses* from the mouth of God, after
 hey be that manner as it's found with us at this day.
 rength But how came this to pass? did God give it *Mo*-
 nbling ses in writing? or did *Moses* take it from the
 them mouth of God? We cannot certainly know it.
 And Yet if they all proceed from the mouth of God,
 en that they must of necessity be true, and there is no
 quaking disagreeing between all those words which are
 e them wrote in the Law. As for example, *I am the Lord*
 aw this by God, &c. And *Timna was Concubine to Eliphaz*
 ngth in *Elau's son*. Also, *the son of Cham are Cusch, Mits-*
 me in *raim, Put, and Canaan, &c.* & hear, *O Israel the Lord*
 to by God is one God, &c. and others of the like sort:
 For

Exod. 33. 11.

King. 2. 3.

Lev. 16. 2.

Numb 9. 8.

8 Of the Law
of Moses.

Exod. 20. 2.

Gen. 36. 12.

Gen. 10. 6.

Deut. 6. 4.

For all are equally the Holy and true Word of God. In like manner the exposition of the Law proceeded from the mouth of God; after the same manner, which may be observed at this day, in their Palm Branches, and other things of custom in the Feast of Tabernacles, in their sounding the Trumpet, also their Fringes and Phylacteries, and such other Rites, of which there is no express mention in the Law of Moses, and are now observed, as God expounded and verbally declared them to Moses, and Moses to us. For he (said the Lord) is most Faithfull in all my house, and he spake thus of himselfe, hereby ye shall know that the Lord hath sent me to doe all things which ye see, and that I have not done them of my owne mind

Numb. 12. 7.

Numb. 16. 28.

9 Of the laws
immutability.

The Ninth Article treats of the Laws immutability to wit, the Law of Moses shall never be altered by adding of any other Law, that there is nothing either in the Writing, Letters, Points, Exposition and Interpretation of it, which will beare an addition or diminution. Wherefore there is to be a restauration of the Temple, and of Jerusalem, the Sacrifices, and Mosaick Ceremony's are all to return to their Pristine state and the Jews to be brought back into their own Countrey; that they may there eternally keep the observation of Mose's Law, &c.

10 Of the know-
ledge of God.

The Tenth Article may without difficulty be understood from the litterall sense, and the holy Scripture.

11 Of the re-
ward of good
and evil.

The Eleventh Article handleth the retribution of good and evil works. There being laid up for the good, the greatest reward in the world to come, and eternal life; for the bad the greatest punishment, eternal perdition of souls: Therefore is it written, 'either pardon them

Word of the Law, them this transgression, or if not, blot me out of the book which thou hast written; to whom the Lord answered, who sinneth against me, *Exod. 32.32.* him will I blot out of my booke.

The *Twelfth* is, concerning the coming of the *Messias*, for which time though long deferred ^{12 *Of the Messias.*} we are with certainty to hope. There is no pre-fixed term of yeares appointed for his coming, nor are we to make inquiry for it in Scripture. Hence the wiser and more learned Rabbins have said, *may these Time-computers be broken winded,* notwithstanding the *Messias* is to be believed, loved, celebrated, called upon to come speedily, as all the Prophets from *Moses* to *Malachy* the last of the Prophets have done. But they who doubt his coming, make the whole Scripture guilty of a lye (nay thou blind Jew, the Law chargeth thee with a lye, who doubts his coming, Who came long since, and refuseth to believe it) when as there is a cleare promise hereof in *Numb. cap. 22.* And in *Deut. c. 29 and 30.* and many other places.

The *thirteenth* Article toucheth the resurrection of the dead, of which there is no more to be said ^{13 *Of the resurrection.*} in this place. He therefore who perfectly believeth these fundamentalls belongeth to the number of *Israelites*, such a man is to receive all those demonstrations of love and pitty, which God the Creator hath commanded to be shewed with all brotherly love and freindship, to our neighbour and brother. For such a man although out of the innate pravity of humane nature, he commit all imaginable sinnes, shall for these faults receive the punishment of his rest, yet notwithstanding shall be partaker of the world to come, and be numbred among the *Israelitish*

*This Jewish
confession aims
at the over-
throw of the
Christian faith.*

raelitish offenders. But he who indeavours to shake, but one fundamentall Article of faith, and disbelieveth that he hath no relation to the Church of *Israel*. For upon the deniall of God ought to be termed an Heretick and Epicure, and worthy to be expelled, rejected and destroyed, because he hath rooted up things so firmly planted? of such saith the scripture, *‘Psal. 139. v. 12. ‘Those who have hated thee; I have hated thee; (Lord) and disdained them, who rise up against thee. Hitherto, I have deduced the sense of the Jewish Faith more largely from Rabby Moses son of Maymon, who hath commonly the appellation of Rambam among the Jews, by a compendious writing, which they call RasheThebbos, by this means it may more easily be perceived known, at what this Jewish confession chiefly aims: for if we make a diligent examination of their Articles out of their own Authors, we may easily see that Maimonides, when he composed these Articles, and seriously commanded and enjoined upon the penalty of loosing the name of Jew, & eternal salvation, to use this for the Symbol of their faith; had no other aime but by this means to shake the christian faith among the Jews, to render it false and odious, & to divert the Nation from it. So those Articles which assert one God, Creator, incorporeal, and eternal, look only at the rejection and condemnation of the christian Doctrine concerning the holy Trinity and person of Christ, as if by the Trinity were made three Gods and Christ were not God, nor capable of the divine nature; because he assumed an humane body, not from eternity, but in an appointed time. But if he be not God, there is no invocation to be made to him, since this is*

the

the property of God alone, as the 5th. Article
 saith it: neither could he have any knowledge
 in the hearts and thoughts of men, since God
 is the Heart-searcher, as the eleventh Ar-
 ticle saith. In like manner the sixth, seventh,
 eighth, & ninth articles are put in direct opposi-
 tion to the doctrine of Christianity & the whole
 New Testament, and make toward this, that
 the Jews should deny Christ to be a true Pro-
 phet and Divine Doctor; because he received
 his Doctrine not from the mouth of God as
 Moses, and did teach and preach against the Law
 of Moses, which is immutable, and even changed
 in many particulars. Moreover if a man attain
 eternal life, by holy living, observation of the
 Divine Commande, and studying to do good
 works; and deserve eternal punishment by an
 impious life, and pursuance of evil designes; to
 what end serves the passion and death of Christ?
 We do not desire (said a Jew of late) any one to
 make satisfaction for my offences; the Fox
 as they commonly say in *Germany*) suffers in
 his own skinne. So the eleventh article makes
 against this doctrine, and the rest of the learned
 Jews with a unanimous consent embrace this
 opinion, and set their hand to it in their
 publike writings, amongst whom Rabby *Joseph*
Albo a Spaniard, hath the chief place, who in the
 year of Christ, 1425. wrote a Book entituled
Sepher ikkarim, that is, a Book of fundamental ar-
 ticles of faith, in which they strongly confirm
 the Jewish belief, and hath a most bitter dispute
 against the faith of Christians. He will have the
 Jewish faith to rely chiefly upon three funda-
 mentals. First, upon the unity of the essence of
 one God, by which he denyeth the Trinity, and
 this is Christ's Divinity.

Se-

Secondly, upon the Law of *Moses* given from heaven, and promulgated from the mouth of God; so they lay aside the doctrine of Christinity and the new Testament, and therefore impute Christ to have been a false prophet, not the promised Messiah, as also in those two articles concerning the Trinity, and Divinity of Christ the Jews and Christians state their chiefest controversy.

Thirdly, he places the Judaicke creed upon the eternal remuneration of good, and eternal punishment of evil works, so as to despise the passion and death of Christ for mans sinne. For this purpose is that impure and execrable Book *Nizzachon*, that is, the Victory woon upon the Christians, which Rabbi *Lipman* composed, and received it dictated from the very mouth of the Devil, in the year of Christ, 1459. in which he impugnes the Evangelical history of the four Evangelists, and from which *Sebastian Munster* my Predecessor many years since in this University, and Professor of the holy Language, hath taken and refuted many things, in his Hebrew Gospel of *S. Mathew*, set forth at *Basil*.

How the hard-
nesse of the
Jews hath
brought them
into the grea-
test incredulity.

Since therefore the Jews through their hardnesse and blindnesse, have denied, and accused the Christian faith of falsity, they have fallen into the greatest incredulity, and have severed from the true faith in God; so that they themselves know not what to believe. For how can they ever proudly glory of their firm and perfect belief in God the Creatour of Heaven and Earth, who is one, and whose essence one, who was from all eternity, and is to remain unto all eternity: yet such a belief we cannot term a right

faith. For God, in whom they falsely conceive to believe, is not acknowledged by them after that manner, which he hath discovered himself in his word to be known, and confessed by them.

For *Moses* and the Prophets in the old Testament, do with more obscurity then in the new, declare God to be one in his essence, and three in Persons, to wit, the Father, Sonne, and Holy Spirit. Since then the Jews believe not in such a God, (who notwithstanding is the right & true God, Creator of Heaven and Earth) but are offended in him, and deny his Deity; it follows of necessity, that they believe not in the true God, but rather lie immersed in great superstition and incredulity. But whereas they believe all things to be true, which was spoke and wrote by the Prophets; and that nothing ought to be added or detracted from them, that *Moses* was the chief and most excellent Prophet; they are all truly and well said, yet ill understood and believed by them.

For first they think all the writings of *Moses* and the Prophets, not to be onely true, but believe the opinions of their wisest Rabbins to be also true: nay they judge that there is not a greater belief due to those of *Moses*, then to these, and moreover they esteem the traditions of their ancestors, not as *Tosephus* additaments of the Law; but for the Law it self, which *Moses* received at the mouth of God: and which himself taught onely in word and comprised not in writing; least the heathen might learn it, and boast their own observation of the Law of *Moses*.

For

For their judgment is, that the Law of Moses without this oracle exposition, and tradition cannot be either perfectly understood or observed; which shall afterwards be made manifest more at large. In this also they are without the mark, to wit their opinion of the Law's immutability.

For the ceremonial Law onely looked for Christ, who put an end to it; and presently from the fulfilling of that, the holy Temple was layed flat with the ground, and Jerusalem with all her rites made wast and desolate, the Jews banished their Country, and scattered into divers Nations to make them at length know, that there was but one Shepherd, and one Sheepfold, and the Nations formerly aliens from the Common-wealth of Israel, now according to many famous propheties, were come into communion of faith in God Almighty, Creatour of Heaven and Earth, and become partakers, of that excellent treasure of the Word of God, with which the Jews were formerly entrusted. They are likewise much mistaken in thinking Moses so great a Prophet, that Christ cannot onely be equalled to him, but in comparison of him taught almost untruths. And experience learnes us, that very many Jews are in their own consciences convinced of the falsity.

Also they do well to believe the promises of the Messiah in Moses and the Prophets, but grievously erre in this, that they not onely refuse to believe that he came many ages since, but are altogether ignorant of the end, for which he should be sent. For they believe this onely of Messias, that the Law shall be conducted by him as formerly by Moses

of *Moses* and *Aaron*, out of this corporeal and ear-
 adition by captivity, and be lead again into their
 or own Countrey, that they may be longer
 de man forced to drink ugly wormwood among
 are with the Nations; but be refreshed and satisfied with
 the Law the most pleasant milk and hony of *Canaan*.

They regarde not the Spiritual bondage
 of sinne: for they can endure the punish-
 ment of sin in their bodies, and most easily
 as lay purchase everlasting life by the study of good
 h all works, and observation of the divine precepts.

For they be, if we may beleve them,
 a holy Nation, and accepted of God. And as
 to the eleventh article, they be perswaded, that
 he, who hath performed most Commande-
 ments and good works, shall receive the
 greatest reward in the World to come, ac-
 cordingly as we read in the *Talmud*; 'All Is-
 rael hath a part in the World to come; as
 it's written, thy people also shall be all righ-
 teous, they shall inherit the Land for ever, the
 branch of my planting, the work of my hands
 that I may be glorified.

Nevertheless one man shall have a greater
 and better portion in the life to come, then
 another; to wit, he who performeth a greater
 number of good deeds, shall have a greater
 share in it; but the wicked, who can be wrought
 to no repentance, nor sorrow for their sins,
 shall indure twelve months torment in hell or
 purgatory, and after shall obtain their portion
 of eternal happinesse, though not in the same
 measure with the just and Religious. But those,
 who deny God, and prophane his Holy Name
 (to wit who change *Judaisme* for *Christia-*
nity) have the prepuse their of circumcisions

*Traet Sanhed.
 cap. 11. in the
 beginning,
 Esay 60. 21.*

growing afresh upon them, as if they had
ver been circumcised; and these they will have
remain eternally in hell.

He who at his death leaves behind a S
dieth with joy upholding himself with
consolation, that his Son will procure his
demption from purgatory. This freedom
obtained by a certain prayer, named *Kaddish*
which if the Son repeat every day through
the year, the Father is set at liberty. So
Piety of the wife may effect her dead h
bands freedom from this purgatory; it a
sometime falls out, that the husband and w
are of an unequal righteousness, so that
one merits a more worthy place in the Wo
to come, then the other; then God hath comp
sion on them, & take them up into an equal
in Heaven. In brief all the Jews shall partake
eternal life, attain Heaven, and one surpass
ther in honour & dignity. And as when a K
or Prince enters a City with a numerous gu
and retinue each have their Innes assigned the
each their provision of meat and drink allon
them, all are not entertained with the same
commodation of lodging and diet: but resp
is had to each mans several dignity. Th
shall it be in the world to come.

The blindness

of the Jews in the article of the resurrection. In the article of the resurrection of the de
of the Jews in the Jews have lived and died in a mis-belief
the article of the first, their assertion is that onely Jews not O
resurrection.

Fol. 8.1.

Rabbi Betchai,
Kad Haccemath * A barrel of flower, it is fa
* that God imparted four special dignities up
* the Israelites, which were not bestowed up
* other people, to wit the Land of Canaan,
* Law, Prophesie, & Resurrection of the de

T

This is repeated, Deut. 18. on the Section Sch-
 em, where its said, 'There are four things of
 which no Nation but Israel was worthy, Pro-
 phesy, Law, the Land of Israel, and quickening
 of the dead. The same Rabbi makes a more
 large explanation of it in *parasha*, Deut. cap. 33.
 adding; 'Thus we have found that *Esaiah* (on
 whom (be peace) prophesied concerning the
 Nations of this World, and said, *Esay* 26. 14.
 The dead shall not live again, the deceased shall
 not rise. 'Concerning Israel thus, ver. 19.
 Awake and sing ye that dwell in the dust: for
 thy dew is as the dew of green Olives, &c.
 which declares, that there shall be no resurre-
 ction but onely to the Israelites, and in the
 same place a little after, he ungeth this ungrate-
 ful subject from the *Talmud* thus, 'At the day of
 Judgement there shall appear three classes and
 ranks of men; the first of those who are per-
 fectly righteous; the second of others perfectly
 wicked: the third of a middle degree, in whom
 there is an equality of justice and iniquity.
 'Those who be perfectly just, shall forthwith
 be assigned and sealed to eternal life, but the
 perfectly wicked to hell, as it is said, and many
 of them that sleep in the dust of the earth shall
 awake; some to everlasting life, and some to
 shame, and everlasting contempt, &c. Rabbi
Becchai adds, 'It is to be gathered from hence
 that even the wicked of the people of Israel
 shall rise again: but this resurrection shall be
 pernicious to them; because both their body
 and soul shall be punished in hell, &c. The
 middle sort shall descend into hell, and receive
 punishment for twelve months; which fulfil-
 led, their body shall be consumed, and their

*Rosh has Cha-
 na, cap. i. Fol.
 16.2.*

*three classes of
 those who rise
 again.*

Dan. 12. 2;

‘soul burnt, and the winde shall disperse the
 ‘ashes under the feet of the just. Thus far *Rabbi*
chai. The same question also is thus handled
 by the *Talmud*, from the latter end of *Zaccha-*
 and beginning of *Samuel*, ‘The middle rank,
 ‘tween whose faults and good works there
 ‘some parity, shall go down to hell, whence they
 ‘shall look up & ascend, according to that sa-
 ‘ing, *Zacch.* 13. 9. And I will bring the third
 part through the fire, and will refine them as
 silver is refined; and will trie them as gold
 tried, &c. Of the same speaketh *Anna* the Pro-
 phetesse; it is the Lord who killeth, and who
 maketh alive, who bringeth down into hell and
 who bringeth out, *1 Sam.* 2. 6.

After the same manner, *Rabbi David Kimchi*
 upon the first Psalm. There shall be no resur-
 rection of the wicked; nay their soul shall perish
 with their body at the hour of death. But the
 Rabbins will not set their hands to this
 opinion. The same man also speakes to this
 sense, *Esaiah* 26. 19. ‘The quickening of the
 dead belongs to the good, not to the wicked.
Rabbi Saadra from the fore-recited place of
Daniel upon the word רַבִּי, and many of
 them who sleep in the dust of the earth shall
 awake. ‘This (saith he) is the restoring of
 ‘the Israelites to life, whose portion
 ‘is the world to come: but those, who
 ‘have forsaken the Lord, shall not awake, but
 ‘descend to the lowest conclave of hell, and
 continue there in eternal disgrace. *Aben Ezra*
 upon the same verse of *Daniel*, *Dan.* 12. 2. *Hag-*
 ‘gaon saith the explanation of this word
 ‘רַבִּי and many is, that those who awake
 shall attain to life eternal, but those who do

not,

not continue obnoxious to everlasting disgrace and ignominy. But *Aben Ezra* adds his opinion of his own. *Esay* 65.22. 'But the sense in my judgement is this, that the just who have died in captivity shall rise again at the coming of *Messias*, for it's written of them; as the dayes of a tree, are the dayes of my people; then shall they solace themselves with the (whales) *Leviathan*, the bird *Zir*, and with *Bebe-*
moth (of which in a peculiar Chapter hereafter) then shall they die a second death, and revive at the quickening of the dead, and in the world to come, they shall neither eat nor drink, but enjoy the splendour of the Divine Majesty, &c.

We read in *Genes.* 47.29. that *Israel* at the time of his death called for *Joseph*, and bound him by an oath, not to bury him in *Egypt*, but in the sepulchre of his Fathers, in the Land of *Canaan*. Hence *Rabbi Solomon Jarki* writeth thus: 'Bury me not in *Egypt*; because the dust thereof shall be turned into lice: and then because they who die without the limits of *Canaan*, revive not, but by the pain of rolling through the occult cavernes of the earth: and lastly that the *Egyptians* make not an idol of me.

For the better understanding of these, I will add something unto this place, out of the Book *Tankuma*, a Commentary upon the *Pentateuche*. 'Rabbi *Chelbo* said: for what cause did the Fathers so much desire a Sepulchre in *Canaan*? because they who depart and are buried there, shall in the dayes of the *Messiah* revive before others. But *Rabbi Hananiab* said, who-soever deceaseth out of the Land of *Israel*, he is to expect a double death, as we are taught by this Verse: But thou *Phassur*, and all the inha-

Concerning the resurrection of those who die out of the land of *Canaan*.

birants of thy house, shall go into captivity
and come to *Babylon*, where thou shalt die, and
be buried together with the company of all
friends, to whom thou hast prophesied a lie,
20.6. 'But Rabby *Simon* replied, if this be
'all the just who die out of this their Coun-
'try, must certainly perish. Far be this from
'truth, for God causeth them to roll through
'the deep cavernes of the earth, till they reach
'the Land of *Canaan*, whither when they
'come, God breaths into their nostrils
'breath of life, that they rise again according
'that prophesie, *Ezek. 37.12,14* Behold, O
people I will open your graves, and cause you
to come up out of your Sepulchres? and bring
you into the Land of *Israel*; and I shall put my
Spirit into you, and ye shall live, and I will give
you rest upon your own Land.

'Then answered Rabbi *Simon ben Levi*,
'Scripture speaketh expressly; that immediately
'upon their return, there shall be a restitution
'of the soul unto the body, as it is written,
42.5. Thus saith God the Lord, he that created
the heavens, and stretched them out, he that
led the earth, and that which sprouteth out
it; he that giveth breath to the people upon
it, &c. These are to be understood according
the Jewish opinion, of their dead Country-men
that tumble through the secret passages under
the earth, and not of those who are converted
upon it.

That exposition of the Targum or Chaldean
paraphrase upon the *Canticles*, Cap. 8. ver. 5. may
be interpreted of this rolling. 'At the resur-
'rection of the dead, the mount of *Olives* shall
'be cloven, and all the dead *Israelites* shall come
for

forth thence: the just also who died in captivity, shall passe through the subterraneous cadie, and come out from the foot of the mount of Olives. Hence we may easily conjecture, of what concernment it is to the Jews, to returne into their native Countrey; and dye here after the manner of the righteous Jews, that by this meanes they may be freed from the grievous labour, and extraordinary pain of rolling under so many deep waters, and rocky mountains. And the Jews have often related unto me, that the more rich and religious of their nation, doe travell into *Palestine*, only for the procurement of rest unto their bodys.

And this is that perfect and firme belief, to which they so pertinaciously adhere, on which with so many & great sighings they lay the foundation of their salvation. Hence any one may easily perceive, how well and gallantly they place the foundation of their Creed in *Moses* and the Prophets, and with what dexterity of wit they handle and explaine the holy Scripture.

As the faith, so the good workes of the *Jewes* were to be judged according to the ten Commandments; and here it is strange to see the pride of their wisest Rabbins. For they persuade the common multitude of their Countrey-men, that they are a holy, circumcised and elect people of God; and in an ability to perform the Decalogue and whole Law of *Moses*. Making also a further progresse, they have reduced their poore and unskilful *Moses*, and even God himself as it were into order, and cut the whole *Mosaical* Law into six hundred and thirteen precepts; some affirmative and some negative. The affirmative, or mandatory are two hundred forty

Of the Jewish good workes.

The division of the divine precepts.

Affirmative.

Negative.

ty eight, according to the number of the parts and members of mans body. The negative, or prohibitional commands are reckoned three hundred sixty five, answerable to the account of the dayes in the Solar year or (as we have them in a book printed at Cracovia, called in the German tongue; *Branspiegel*) according to the number of veins in a mans body. If therefore every single member of a man, each day observes one command, and bewares of one prohibition, not only the ten commands, but also the whole Law of *Moses* may annually, nay eternally be observed. This is named their holy *Thora* or Law *תורה* ושמרה *בכל* 'well ordered and observed in all things. *2 Sam.* 23. 5. Hither may serve the complaint of the Prophet *Esaiah*. The Earth also is defiled under the dwellers thereof, because they have transgressed the Laws, changed the ordinances, and broken the everlasting Covenant. *Esaiah* 24. 5. Without doubt holy *Stephen* would be againe stoned, if he would renew his complaint, and question the *Jews* of their piety saying, 'Ye stiff-necked and uncircumcised in heart and ears, ye doe all resist the holy Ghost as your Fathers did: So doe yee, who have received the Law by the ministration of Angels, and have not kept it. *Acts* 7. 51. Moreover the learned and wiser *Rabbins* say, the men only are bound to the observance of these six hundred and thirteen precepts, and the women are not liable to all of them. For they will have these tied to keepe all the prohibitive precepts, but not all the mandatory, nor in all cases. For some commands are to be observed only at appointed times, and not at our Pleasure: and some also belong not at all to women, as circumcision, the Office of the Priests and Levites,

Speculum Ar-
dens. cap. 13.
15.

woemen are
not obliged to
performe all
the precepts.

primogeniture, and others of that nature: they
 are hindred also from the performance of some
 commands by their husband, who have com-
 mand over them, and may compell them a-
 gainst their will to other Offices. For the wife
 is bound to obey, and minister to her husband.
 And if a man will make an exact enquiry and ex-
 amination, he shall finde the women onely ob-
 noxious to sixty four negatives, and thirty six
 affirmative commands. The most prudent Rab-
 bins have shewed the women this favour in the
 observation of the Law; because they are not of-
 ten idle but employed in domestick dutys; as pre-
 paration of food, washing, education of their
 children, and various other commands of their
 Earthly husbands. But this number of precepts, now
 commemorated hath not yet given satisfaction
 to the Jews; but there have arose some wise
 men among them, who have made an addition
 of seven more commands to the former, so that
 the summe of them hath encreased to six hun-
 dred and twenty, according to the number,
 which they in the Hebrew Decalogue, and the
 Ghostly letters כתר which signifieth a Crown, doth con-
 taine where Caph, Tau, Resh make up six hun-
 dred and twenty: that if any could observe all
 these commands, it would be the Crown of the
 whole world. Yet the observation of them is ne-
 cessary; the world could not subsist but by rea-
 son of these precepts according to the exposition
 of the Doctrine of the wise men from that place in
 Leviticus. 33. v. 25. לא בריתי חקות ארע
 s. For שמי, that is, 'but for my
 covenant I had not layed the foundations of
 the earth and heaven. So that famous place of
 the prophet is Judaically, that is filthily cor-
 rupted

The augment-
 ing the 613.
 precepts to 620

rupted and perverted in the *Speculum ardens*. For
 it doth as well become a Boore to harrow the
 Vinyard, or an asse to cut capers, as a Jew to
 make exposition of the Scriptures. Therefore
 without the Law, which is here called *תורה*
 had created neither heaven nor earth, and all
 things have yet their subsistence from the obser-
 vation of the Law. And who keepe the com-
 mandements, they put a Crowne upon the cre-
 ators head, and God in requitall crowneth them
 with seven crownes, and constitutes them heirs
 of the seven conclaves in the garden of Eden, and
 on the contrary freeth them from the seven
 conclaves of hell; because they have kept the
 seven heavens and the seven Earths. Hence we
 read in the *Talmud* in the *Tract Joma* cap. 3. in fine
 'Then said Rabbi Eliezer, even the world was
 'created for one just mans sake, as it is said Gen.
 'saw light because it was good (that is accord-
 'ding to the Glossators exposition: Gen.
 3.1 And God thought good to confirme the
 light for the just mans sake' who is good
 'for good signifies nothing else then just, accord-
 'ding to the writing: *Isaiah* 3.10. Say ye to
 just, because he is good, so that the meaning
 Moses in that place is this; God saw one
 man, by whom the world might subsist, to wit
 Adam; there being then no more men. 'Rabbi
 'Ebaia bar Abba reports this saying of Rabbi Is-
 'that even for one just man the world did sub-
 'and that from this verse of *Solomons Proverbs*
 The just is an everlasting foundation. *Prov.*
 25. Moreover their wise men write that every
 veine in mans body, is as a bridle to restrain
 him from running upon things forbidden;
 for this reason those 365. prohibitional

cepts may be exactly observed: but if otherwise, it is a common and proverbial saying of such a man, that he hath not one vein of true and good blood. (O miserable Jew! where then shall we find, I say not one vein, but so much as one drop of pure and uncorrupted blood?) for our members excite a man to the contrary, and solicit him to the performance of the commandments. King *Solomon* saith in the *Proverbs*. 'Keep my commandments, and thou shalt live; *Prov.* 7. 2. That is if thy veins and members incite thee to good, thou shalt live to eternity. *David* saith also in the *Psalms*; 'The Lord keepeth all his bones, not one of them shall be broken: the meaning is, that the bones shall not be broken, if the commandments be kept.

Thus these miserable, blind and foolish *Jews* are reduced to this, that they have neither ability nor will to understand what belongs either to faith or good workes; but they are alwayes out at the same string, and continually persist in the same madnesse: therefore not untruly hath *Zephaniah* prophesied concerning them, *Zeph.* 3. 'Her Prophets are distempered, light; and treacherous persons, her Priests have polluted the sanctuary, they have done violence to the law. So that they should be ashamed of that gross stupidity, which is betrayed in their rendering and wresting the scriptures, after so ridiculous manners, as if they were deprived of all common sense. Whilest they undertake to declare and establish their ill grounded belief, and interpret the scriptures, they bring dreams and fantasies rather of mad people, then expositions of a sound minde, which hath the scripture in
its

its custody, and being miserably blinded, they in vain grope for a way in this Cimmerian darkness. But concerning the Jewish Faith, or rather horrible incredulity. I shall here forbear any further additions: because I shall frequently in this Book treat thereof, against their will and without their thanks. But I will here only give a touch concerning the cause of so great blindness and stupidity, in the knowledge of God and his word.

*The cause of
the Jewish
blindness and
stupidity.*

It is manifest from the story of the old Testament, that the Jews were alwayes so tenacious of their opinions, that they could never be moved from them by any devices, wherefore they received sharp reprehensions from Moses and other Prophets, the greatest part of which were slain by them, who are therefore in the New Testament termed Prophet-killers; after that God had assumed them to be a peculiar people to himselfe, he made a covenant with them, and sealed them with the outward sign of circumcision, as it were with a mark and seal in their flesh, and with a strong hand, and stretched out arm, brought them out of their enemies hands, into a land which surpassed all others in the temper of aire, and fertility of the soyle; and Moses bestowed upon them his Word and Law, by whose præscript they were obliged to live, acknowledge, confesse, praise and celebrate God, when as the whole Orbe of the earth was immersed in a deep gulph of Idolatry, and ignorant of the true God, maker of heaven and earth; they began their pride, grievous and intollerable arrogance, to lift up themselves above other Nations, to cry up themselves with full mouth for a holy and elect people of God, to cracke of

thing but the Circumcision and the Law; and
 when they were in possession of the holy land,
 and had received a religious Temple devoted to
 Gods service, and had performed sacrifices; with
 or what pride and insolency did they then glory
 of their Country, Citty, Temple, Offerings, and
 the other divine worships? who ever rebuked
 them for these things, and denied them to be the
 seed of *Abraham*; who threatned them with
 to greivous and destruction from God; who foretold
 their banishment from their native Country, be-
 cause of the incircumcision of their ears and
 Testaments, he was forthwith slain by their hands
 for a false Prophet, and so alwayes persevered in
 their antient custom, closely and pertinaciouly
 adhered to their external Covenant, and naked
 Law, according to the most simple literal
 sense; and so to all outward workes, ceremo-
 nies, legall rites; but did insult over God and
 his Prophets, without any regard of Inqui-
 ring, whether the true knowledge, fear and ho-
 nour of God had any seat in their souls: so that
 at length began to loath their Nation, and
 his displeasure to name them, *'A sinfull Nati-*
on, a people laden with iniquity, a seed of evill
deeds, intruders, lost children, who had forsaken the
temperance, provoked the holy one of Israel, and
gone backward; of an obstinate and Iron
neck, of a brazen forehead, an untamed spirit.
He accuseth them of a lie, Ezek. 2.
In filling themselves the seed of the holy
as immigrants, whereas they were rather (as he tells
ignorant) 'of the land of Canaan, and had an Amo-
rite to their father, and a Hittite to their mo-
ther, which Moses reporteth to be reprobate
other Nations: he threatens also 'to cast
 them
 out for
 sake of
 this

Isaiah 1.4.

Ezek. 16.

Jer. 17. 4:

Psal. 68. 70.

' them out of their own country into a land
 ' which they nor their fathers have known, the
 ' he will shew them no clemency, but expel
 ' them from the heritage he had given, and make
 ' them servants to their enemies in an unknown
 ' region. Jer. 16. 13. That he will overthrow
 ' the house, which was called by his name
 ' and of which they so much gloried and bellie-
 ' ved, and make the place which was consecrated
 ' upon their fathers, as the tabernacle of Shiloh
 ' and eject them out of his sight. And thus at
 ' length he speaketh unto *Isaiah* 6. 10. ' Ma-
 ' ke the heart of this people fat, make their ears
 ' heavy, and blind their eyes; least they see with
 ' their eyes, and heare with their eares, and un-
 ' derstand in their heart, and turne and be re-
 ' stored to safety. For thus God had long be-
 ' threatened them by *Moses*: ' But if thou shalt
 ' not hear the voice of the Lord thy God, to
 ' and keep all these his precepts and statutes
 ' which I command thee this day; all these cur-
 ' ses shall come upon thee, and lay hold
 ' thee; the Lord shall strike thee with mad-
 ' ness and blindness, and rage of mind; and thou
 ' shalt grope in the mid day, like a blind man
 ' in the darke: neither shalt thou be prosperous
 ' in thy ways, and in such a condition as thou
 ' shalt suffer injury and violence, and shalt
 ' be robbed, and that for ever without any hope.
 The first then and principal cause of their blind-
 ness and hardness, is the just judgment, or
 punishment of God, according to his threaten-
 ings; ' that they hearkned not to his voice
 ' came near him with their mouth and honored
 ' him with their lips, but their heart was far
 ' from him: lastly, worshiped him according

to the doctrine and other precepts of men; as the Prophet *Isaiah* complaineth of them. *Isaiah* 29. 13. Whence we may make this conjecture, that they departed very early from the word of God, and had their sole dependance upon their owne wisdoms, ingenuity, and doctrine of those Rabbys and wise men, who from the time of *Esdra*s, were called Scribes; and had a greater estimation of their Expositions, Statutes, Laws, and Precepts, then the Books of the Prophets: which errors the Prophets themselves did oppose, and inveigh against them, but with small successe. And what those instructions were, which they preferred before the commands of God; and which were the cause of their departure from them: Christ there teacheth us in the New Testament, where the Jews reprehend him, because the constitutions of the Elders were not observed by his disciples, As, *Washing of hands, cups, pitchers, pots, beds, and an infinite number of this sort; because of which they had rejected the divine precepts, and observed onely the Decrees of the Seniors and wisemen.* *Mat. 17.* Wherefore because those traditions mentioned by our Saviour, with many others hinted at in that place, are in use and observation at this day among the Jews, and may be read in their Canon Law, and constitutions concerning divine matters, and a pious life; the greatest part whereof, I have purposed to discover and expound in this Book; and will make a more large declaration of those Fundamental causes, which moved the Jews to have, us at this day, such humane precepts in a greater repute and esteem, then the commandments of God himself: so that having by their own statutes null'd the injunctions

Of the Jewish traditions.

Mat. 7.

sons of God; by this means have fallen into their present fearfull incredulity, and misunderstanding of the Word of God.

In the Preface of the most learned Rabby Moses Mikkotz (who in the Jewish Academy at Toledo in Spaine, Ann. 1236. wrote a Commentary upon the 613. Precepts of the Law, which is called by the Jews, ספר מצוות גדול, *Sepher Misvos gadol*, the great Book of Commandments; where at the hundred and twelfth Negative Precept, he saith (there were then in Toledo twelve thousand Jews) we may read after this following manner; 'Unlesse there had been an accession of the Oral to the written Law, the whole Law would have been meer darknesse and obscurity: For first, there be Scriptures contrary to one another: and lastly, because the written Law is imperfect, and containeth not all things necessary to be known. Therefore it needs a due exposition, from which the true sense of the letter may be drawn; and upon whom as a firm foundation it may rest: This proves the obscurity and repugnancy of the Scriptures by many examples; as when in one place its written *Ex. 12. 15.* 'seven days thou shalt eat unleavened bread: and in another, six days thou shalt eat unleavened bread. So in one verse of Scripture we have: *Deut. 16. 8.* 'Thou shalt number unto thy selfe seven weeks: when seven weeks make up but forty nine dayes; and in another place saith. 'thou shalt reckon seven days. So in this verse we read; 'thou shalt offer the passeover unto the Lord of the sheepe and oxen; Contrary-wise in another; *Ex. 12. 5.* 'The beast shall be entire, male of the flock, which ye shall take from the sheep and goats.'

*The obscurity
of the Scripture
according to
the Jews*

Deut. 16. 9.

Lev. 23. 16.

Deut. 16. 3.

'goat

goates. Therefore not from the oxen. *Exod.*
 2.5. Here it is commanded that, 'all the first-
 ling Males, which come of thy heard, and of thy
 flock, thou shalt sanctifie unto the Lord. *Deut.* 15.
 9. And elfwhere: 'None can sanctifie the first-
 lings belonging to the Lord, whether they be
 sheep or Oxen. *Levit.* 27.26. So God is said to
 descend unto Mount *Sina*, to speak unto the
 people: *Exod.* 19.11. But in another place, 'Ye
 have seen that I spake to you from heaven:
Exod. 20.22. And many of the like nature, whose
 interpretation cannot be had; but from the o-
 ral law, which is the tradition by the hands of
 the wise men. And as these could not be recon-
 ciled from the written law; so also he endea-
 vours to prove a deficiency in the scriptures, va-
 riously after this manner. Moreover, there is
 not in the written law any known way to
 discern between clean and unclean Birds; but
 onely in the Oral law: also those signatures,
 whereby we judge between the lawful and un-
 lawfull; fat of Beast, are to be learned onely
 from this unwritten law. So the blessed God
 commanded tabernacles or habitations, to be
 made: but we cannot learne their measure, nor
 the number of their walls; nor other institu-
 tions about them, so as to know whether they
 were rightly built; but onely from the *Mishna*
 or *Talmud*. So also in the Circumcision, whe-
 ther after the Circumcision the Nut of the yard
 ought totally to be uncovered or not? And in
 that precept in the sixth of *Deut.* concerning
 the placing Schedule on our dore posts; we
 should be altogether ignorant what manner of
 writing to use, where to hang it, whether on
 the right hand of the dore or the left, above or

*Of the Scrip-
 tures defect.*

D

'below

'below; unlesse the blessed God had instructed
 'Moses. And in like manner of things prohibited,
 'bited, as blood, fat, when they are unclean
 'when lawfull; and if a stranger eat of an offering,
 'lation, what quantity thereof will make him
 'guilty: as also if a man eat and drinke in the
 'day of expiation; what ought to be the proportion;
 'tion; because it is said of all things prohibited
 'in the Law; thou shalt not eat that thing; but
 'in the day of expiation it is not written thou
 'thou shalt not eat; But onely, every soul, which
 'shall not be afflicted. 'For what cause is the
 'small forme of prohibition changed in this day
 'of expiation? And also in the pollution
 'from the dead, a leprous person, carcasse
 'beasts or creeping creatures, what is the measure
 'sure of such contracted defilement. The knowledge
 'ledg also of the *Masorethick* subtilties, sections
 'of the Law, reason of pointings, interpretation
 'tion of letters, variously accented, are not
 'knowable, but from this Oral Law. Thus says
 'Moses Cotzenfis. This way the devil tooke
 'withdraw the jews from the word of God; as
 'like a cunning artisan led them a contrary way
 'to wit, of humane commands; and so bewitched
 'ed them with his fraudulent deceits; that neither
 'ther *Isaiah*, nor Christ, nor any other to this
 'very day, hath bin able to remove them from
 'this errour, after they had once drank it in.
 'Where then is the true exposition of the written
 'Law to be found? not truely in the decisions of
 'the subtile doctour, or *Petrus Hispanus's* *Logica*
 'not in *Capnodochius's* (I mean *Capnion's*) commentaries
 'mentarys of the Cabalistical art; much less
 'within the loose sheets of *Ovid* or *Elephantius*
 'wherein then? Pluck up thy ears *Pamphilus*

and hear in brief the whole matter. In the most
Sacred *Talmud*; but of what original is this
Talmud, that it must be believed to be the best
and sole exposition of the Mosaic Law; A
fine question, of what original? It proceeds
from our Master *Moses*, who received it with the
written Law in Mount *Sina*. Dost thou think,
dull and stupid Christian, that *Moses* during the
forty dayes and as many nights in Mount *Sina*,
only passed away the time in Atellane trifles,
and stringing Millet? Could not God within
the space of an houre, give to *Moses* the tables
of the Law, and then dismisse him, that the
children of *Israel* might not have adored the
golden Calf with divne worship? Therefore
there must be some other reason of that
day, neither for nothing, did all the asses bray
together in the morning: For God tooke *Mo-*
ses with him to Schoole, and delivered to him,
the written Law, and in that while he
expounded it, and solidly opened the reason of
all and each precept, the manner, measure,
foundation, true sense of them; giving him
command to teach them to the children of *Isra-*
el, after the same way that he had received them
by word from the mouth of God; as it is writ-
ten. 'But the Lord commanded me the same
time to teach you his statutes and judgments,
&c. These statutes and judgments were the
true exposition of the written Law, and text
תורה שבעל פה *Thorah Schebbeal Peb vofus*
Logos, the Oral Law which *Moses* deli-
vered to *Iosuah* and the 72 Elders, from whom
by a succession of tradition it was conveyed
to *Zacchary* and *Malachy* the last Prophets, and
from these the men of the great Synagogue, or

R. Aben Ezra
R. Solom. Jarkū
Rab. Beakai,
and others up-
on this place.

Shanhedrim received it; and so was this institution delivered to Posterity, and passed from the old Grandfather to his children in due course before the fire.

*How Moses
being in the
mount, could
discern be-
tween day
and night.*

But Rabby Bechai here moves a pleasant question upon the 34. Chap. of Deut. 'How Moses, when he was with the Lord forty days and forty nights, could distinguish between day and night? yet the subtilty of the solution surpasseth the conceit and elegancy of the question.

'When God taught him the written Law, that he understood that day was come; and when he opened unto him the Oral Law, he perceived the approach of night.

O the rare acumen of our Master! For how was Moses able to write in the dark? and where was there a Chandler from whom he could have provided himself candles?

*why God
would have
the oral Law
unwritten.*

'But for what cause was God unwilling to commit this Law to writing. The forementioned Moses Colstenfis, doth better untie this knot, then Alexander did the Gordian.

'Because forsooth God did foresee, that Nations would copy out the twenty four Books of the Law, Prophets, and holy writings; and abuse them to impiety, and hereupon he delivered an oral exposition unto Moses, that neither would God permit the writing of it, nor fore the Idumean and Ismaeliticke sects did appear: least the Nation transcribing them, might make that perverse use of them, which they had done of the written Law.

'And in the future world, God shall ask who are his Sons? Then the Gentiles, and the Israelites, producing the Book of the Law,

shall both affirm themselves to be his children; then God shall put this second question, with whom is the exposition of the Oral-law delivered by me in mount *Sina*? at this all shall be silenced, and none except, Israel shall be found skilful in it; &c.

But since the shutting up of al vision and prophesie, and removal of the Holy Spirit from Israel; God raised up in his people men of the greatest wisdom, and sons of the Prophets, to institute all manner of good constitutions among the Israelites, to teach the right explication of the Law; and that in a continual succession from those by the hands of their Disciples, and Schollers of these Disciples unto this present time.

These were to ordain, that the glorious and terrible name of God, should every night and morning be celebrated as the Name of that one true God: and the same men did enjoin those eighteen benedictions, to be repeated in prayer, standing, and with a low voice; according to what is written concerning *Hannah*. And *Hannah* spake in her heart, and onely her lips moved, her voice not being heard.

The praise of the Creatour is contained in the three first benedictions; then man petitions, the Creatour for necessities, to wit, grace, wisdom, and understanding; after this he prayeth for his conversion, and a sincere and unstained desire to be converted to the fear of God: next for remission of sins, for redemption, that is, to be redeemed by God, according to his promises; that he would heal our diseases, bless our years, congregate the dispersions of our captivity; restore our Coun-

‘fellows as at the beginning, exercise judgment
 ‘upon the wicked; cut off the horn of the Na
 ‘tions (that is Christians) and exalt the horn
 ‘the righteous (that is Jews:) rebuild Jeru
 ‘lem; make the Kingdome of the house of Dav
 ‘Sprout forth again and flourish, &c.

‘They instituted moreover certain bened
 ‘ictions and consecrations of the Table, New
 ‘moons, Rainbows, and Thunder, established
 ‘School-masters to be set over the education
 ‘youth in each City: and gave order that in
 ‘second and fifth day of the week the Law should
 ‘be read publickly, as on the Sabbath & festival
 ‘least the Israelites might become forgetful
 ‘thereof, they prohibited us from all bread
 ‘wine, and food of the Christians, like what
 ‘written concerning Daniel: Daniel purposed
 ‘in his heart not to be polluted with the King
 ‘Table, nor with his wine, &c. Dan. 1. 8.

where, by whom,
 and for what
 reasons that
 Oral Law was
 comprised in
 writing.

‘But after the taking and devastation of
 ‘City, desolation of the Temple, compelling
 ‘the Jews into bannishment, when there ap
 ‘peared no end of their captivity and miser
 ‘Rabby Judah הנשיא Hammasi the Prince
 ‘(who for his singular modesty and Piety
 ‘ty procured himself the title of Saint) got the
 ‘favour of the Emperour Antoninus, that by
 ‘permission he gathered together the most
 ‘learned of the Jews, had a consultation with
 ‘them, how to preserve their Law from perishing
 ‘ing out of the memory of men, during the
 ‘affliction and calamity of the Jewish Na
 ‘tion.

‘And although there was this caution in
 ‘oral Law, that it should not be entrusted
 ‘writing; yet consideration being had of the

exceeding misery, and lamentable dispersion, what ever since the memory of Christ and former times had passed through the mouth, or the people, was by him reduced into a Book or Commentary, which he called משנה *Mischnah*, or the second Law, and divided into six סדרי *Sedarim*, or general parts; and these into sixty מסכתות *Masculos*, or peculiar treatises.

Hitherto *Moses Calzensis*, in this Book comprehended, and reduced into positions and Aphorismes, those traditions, and constitutions, of the Fathers, by which the whole Jewish Synagogue was then governed, and ought afterwards to be guided.

Against these traditions Christ, the Evangelists and Apostles, very often inveighed; where also we may conjecture that *Esaiah* did strike at these, when he called their doctrine *the precepts of men*.

This Book was finished, confirmed and received by the whole Jewish Synagogue; by which the Jews of that age, and their posterity were for ever after to live? in the year of Christ two hundred and nineteen, as the Chronicle of the Jews צמח דוד *Tzemach David* at large demonstrates.

Some years after arose one Rabby *Jehochanan*, who was Rector of an Academy at Jerusalem 80 years, and augmented those former mentioned משניות *mischnaioth* or second Law; and this book obtained the name of the Jerusalem Talmud; which was alwayes in lesse use and estimation then the משניות *Mischnaioth*; because of its obscurity and difficulty understanding; nor

In the year of Christ 230. Concerning the Talmud of Jerusalem.

in these dayes doth passe through the hands of many Readers.

when, and by
whom Gemara
was finished.
why the oral

But because the *Mischnaioth* or second Law was not wrote in pure facile and obvious Hebrew; but in concise language, and not easily understood, Rabby *Assè* who was also the head of a Synagogue, began an exposition of it, which each year explained two treatises, so that in the whole course of his profession, he twice finished the exposition of the *Mischnè*, yet he left writing onely 35 Treatises, as *Rambam* reciteth in the preface to his *Talmudicks* discourse, intitled זרעים *Zeraim*, concerning seeds. But he began his profession in the year of Christ 341. And in the year 427. *Maremar* succeeded him in the Rectorship; whose Collegue was *Mars* son of Rabby *Assè*; these beginning their work at the end of Rabby *Assè*'s, brought the business to a conclusion, and set the last hand to the composition of the *Mischnè*: and this addition to the called *Gemara*, that is complement, which with the *Mischnè* and *Gemara* make up the whole body of the *Talmud*.

These two last Rabbins went through the labour of 73 years, and in the year of Christ 514 absolutely compleated, and finished the whole, and named it the *Babylonick Talmud*; which is now received by all the Jews as an authentic body of Civil and Canon Law; by which the whole Jewish Nation is obliged to govern themselves in all Religious and Political affairs.

This is their precious and rich treasure which was entrusted onely to the Jews by oral delivery; and was deposited onely to their custody.

Here the secrets of the Law, which laid

handled, two thousand years among the Israel-
ers, came into publick view.

ond This is that right exposition, that true
ious פיר (or rather פרש as it is written in *Mal. 2. 3.*
t ease lachy, פירש על פנינו, that is dunge up-
the he your nostrils) by which the fore-recited,
fir, all obscurities, controversies and doubts, *Law is to be*
that which occurre in the written Law, are exactly *preferred be-*
twice cussed, and expounded. *fore the writ-*

he left This is that Oral Law, which is to be had in *ten.*
n recoater reverence, then the written Law. For
ourse, wrote by *Moses* cannot be understood or
s. Burdened without the help and assistance, of this
rist gal. Therefore because these are unknown
d him the generality, and heard of by few Chri-
*Mara*ns, it is my intention to begin at the head,
ir word proceed to the extremity of this business,
busin according to my own ability, and all the col-
o the tions I could hitherto make from the Jewish
tion thours.

which *Aben Ezra* writeth in the Preface of his
e bodommentary of the Pentateuch; 'That is
n evident signe unto you, that *Moses* was
gh the founded in the Oral law, which is joy to our
rist hearts and a salve to our bones, for there is no
e wh difference between these two Laws, which
which ere both delivered unto us from our Elders,
thent d else where, with more plainesse.

which 'In brief we cannot bring any perfect expo-
rn the tion, if we onely insist upon the precepts of
airs. ne written Law, and do not place our foun-
treas ation in the words of our Wise-men of Pious
ws by memory.

y to 'For as we received the written Law from
ur Fathers, so also this oral Law; neither is
aid ere any difference between them.

cea Hence

Hence we see the Jewish faith is founded not on *Moses*, but the exposition of the Rabbins according to whose rule and measure *Moses* is to be understood, and upon whom as on the most firm foundation rests the authority of his writings, as we read more at large in the Book *עמוד גולה* *Amude Gopah*, the pillar of captivity (which is called by a compendious writing ספר מצוות קטן that is *Sepher Mitzvos Caton* 'a small Book of Precepts', and was printed in *Italy*, according to the Jewish count, An. 316. by the detraction of those thousand years which have passed since the creation of the world, that is, in the year of Christ 1556.) In these words, 'do not think the written Law to be the foundation of our Religion, but rather the Law given by mouth to be the foundation of that, for because of this oral Law did God enter into a league with the Israelites as it is written. 'According to these words do I make a league with you, &c. and these words are the treasure of the Holy and Blessed God. 'Because he knew that the Israelites should hereafter be transported into other Kingdoms, and that those Nations would transcribe their Books: Therefore he would not have the oral law delivered in Writing. Although in other times it was written; yet the Christians and other Nations being deterred by the difficulty of the language, never attempted to transcribe it into their own tongue; because it requires a deep exposition flowing from the innermost retirement of the Soul: according to that saying 'I have written to them the things of the law, but they were counted as a strange thing, *Heb.* 8. 12. But if this Authour Rabbi Isaac the so

Exo. 24. 27.

Rabbi Joseph Corbelenfis, had opened the eyes
 of his minde at the writing hereof; he might
 have perceived, that the cited place of *Hosea*
 treat of the written, not of the Oral law;
 and that it was refused, and contemned not by
 the Gentiles, but Israelites, and by them repu-
 tated a strange thing; as it fell out in the times of
 King *Jossas*, when *Hilkias* the High Priest found
 the Book of the written law (which was *Moses*
 in his own hand writing) after it had long lain hid,
 and none knew the place of its concealment.
 Then they looked upon the Book as a new and
 strange thing, as we may read in the History of
 the second Book of Kings: But that place of
Moses brought out of *Exodus*, על פי הדברים
 from the Jewish idiome is to be rendred; accord-
 ing to the words of my mouth, that is, accord-
 ing to the words which were delivered of thee
 by my mouth, not in writing: And the meaning is,
 that God established a Covenant with Israel, not
 upon the written law of *Moses*; but the exposi-
 tion of it contained in the Talmud. Hence we
 read in *Tanchumab*; as the Section, *Ellab toledoth*
Moab, which beginneth at the 29. verse of the
 sixth chapt. of *Genesis*. 'Our wisemen say that
 God wrot not in his law. *Lemaan haddebbarim*
laellab; nor also *Beabbur*, nor *Biglal*, all which
 signifie, because of these words: But *Alpi had-*
debbarim laellab, that is, by reason of my mouth,
 in the words of my mouth: 'Which were not
 delivered in Writing: I have made a Covenant
 with Israel, and those words of my mouth, do
 signifie the Talmud, in whose doctrine there is
 so much difficulty, that it is compared to dark-
 nesse. The people which walked in darknesse
 saw a great light, that is, *Baale Hattalmud*, 'The
 'dili-

‘diligent students of the Talmud, see a great
‘light. For God illuminates their eyes, and
‘sheweth them, how they ought to behave
‘themselves in things lawfull and unlawful,
‘clean and unclean, which are not particularly
‘expressed in the written Law.

A little after he adds. ‘Because of the league
‘established in the Oral Law, the whole World
‘doth subsist: & therefore God created day & night
‘that the Israelites might learn this oral Law,
‘Talmud; & when men desist from learning it,
‘and night shall have no longer subsistence.

Hence we read in the Prophet *Jeremy*: ‘I
‘capt my Covenant be kept day and night,
‘neither give any Law to heaven and earth,
‘nor have given any, *Jer. 33. 25.* (For according
to the pure Jewish, that is, Assinine manner
must this place be rendered and expounded.)

But what kinde of Covenant must we observe
day and night? the *Talmud*, and therefore
Jeremy in a Verse preceding this; ‘Thus saith
‘Lord, if ye shall null my Covenant with
‘day & night *ver. 20.* (That is, if ye learn not my
Talmud, nor observe it) ‘The Covenant also which
‘my servant *David* shall be voyd, &c. *David* also
‘speaketh after this manner: ‘His delight is in
‘Law of the Lord, *Psal. 1. 2.* and in his Law (that
‘mean the *Talmud*) doth he meditate day & night.

Adde this also, that God made a Covenant
with *Israel* on these conditions, that the Oral
Law or *Talmud* should never depart from
their mouth, or the mouth of their seed after
them, as it is written: ‘I will make this Cove-
‘nant with them saith the Lord my Spirit which
‘is in thee, and my words which I have put
‘in thy mouth, shall eternally not depart from
‘thee.

thy mouth, and the mouth of thy seed, nor of the mouth of thy seeds seed, saith the Lord. is not here said *from thee*; but *from thy mouth*; hence we conjecture this to be spoken of the Oral Law, for the learning of which God did constitute day and night, as it were two Academies, &c. Thus far from the *Tankuma*.

Rabby Bechai in his Book *Cad Hakkemack*; a barrel of meal; (whose titular inscription is borrowed from, 1 Kings 17.14) writes to this purpose: 'Those six parts of the *Corpus Talmudicum*, are the very Oral Law; which is the foundation of the written Law: because the written Law cannot be explained but by the Oral.

Hereupon in *Bava Metzia*, a Civil Law book of theirs pag. 33. 1. we finde it thus written; 'it is some, or rather no virtue (that is very little) to bestow reading on the Bible; but to take pains in the perusal of the second or traditional Law, is a virtue meriting a reward: lastly to study. The *Gemara* (that is the *Talmud*) is a virtue of the greatest excellency.

Hence some conceive that all those, who employ their studies in other sciences besides the *Talmud*, which is the true wisdom and foundation of the Law, labour to no purpose, and shall bring forth in fear (as *Esay* speaketh Chap. 25. and 23) and consume their dayes in (things useles, & frivolous, walking after vanity and become foolish, *Jer.* 2. 5. Nay, some do thus far extol the *Talmud*, as they blush not to say, that to study in the Bible is onely labour lost, as *Epiphanius* witnesseth in the Preface of his *Grammer*. Lastly for this reason, the Rabbins and most learned of the Jews, are practised more in the *Talmud* then in the Bible.

I have

I have now given sufficient demonstration that the foundation of the Jewish faith is upheld by their severe Preachers of the Law of Moses; but by that pleasing Comforter and Evangelist, their obscure *Talmud*, wherefore the reason need not seem strange to any, for which the Jews fell into this horrible blindness and delirium; because they turned from the way of Gods truth, and peevishly insisted in the footsteps of their Fathers lies.

When therefore the Devil, the father of untruths had in this fore-mentioned manner played at dice as it were with the Jews, for the word of God, and had circumvented them, the first cast had fallen according to his wish, being elated and allured by the happy fall of the die, proceeded further, nor did desist, until he had instilled into their mindes so excellent a taking consequences: since the *Talmud* is an indubitable foundation, and most certain a rule by which we are to measure, square, direct and dispose all our affairs; the doctrine of the Rabbins in their exposition of the Word of God must necessarily depend upon the judgment of this rule: and since there is nothing in the *Talmud*, but pure and uncorrupted verity, whatever the Rabbins say, write or teach according to this rule, must by a necessary consequence be most true; This opinion hath so exceedingly pleased the Rabbins, because it makes (as they think) for their honour; that rather than depart and yeeld the least from it, they will argue God and the Prophets to be guilty of a lie; as sufficiently appears from their excessive pride and arrogance of their courses.

*All the sayings
and writings
of the Rabbins
are of infallible
verity.*

Rabby Isaac Avnbas, who died in Portugal, about the year of Christ, 1493. Writeth after this manner in a Book of his, entituled, *Menoras Hammaor*, or Candlestick of light: 'We are to attribute to the Doctrine of the Rabbines in their homilies which he same credit and belief, which we give the Law of Moses; and if there be in them any preternaturall or hyperbolicall expression, which exceedeth the capacity of our understanding, we must not assigne the fault to their words; but to the slownesse and unhappinesse of our own wit. Also, though their words seem strange and beyond belief, yet upon a strict and considerate enquiry, they will be found to contain the naked truth. For example (as *Treatise of the Sabbath, chap. 2. p. 30.* we read also in the Talmud:) it happeneth sometimes, that a Rabbin in his sermon may say that the time will come, when a woman shall every day bring forth a child, according to the prophecy, 'she shall conceive and also bring forth; also, that is every day. When one at the first hearing did not understand this but breaking *Jeremy 31. 7. i. e. simul.* out into laughter derided the Rabbin. He answered that these were allegorys, and did declare that a Hen should every day lay an egg, &c. and he adds there moreover, 'That all their sayings are the very words of God, and not *Ibid, col. 2.* any of them shall be frustrated and fall to the ground. All things therefore written by them in their name, are to be esteemed pure and all verities; neither is any one secretly within himselfe, or openly before others to have them in derision; because a most heavy punishment doth attend all such scornors. Wherefore let every one upon this admonition beware how he speaks against them or their writings, but

but rather let him with his whole strength
body and mind endeavour to make a proficiency
in their writings and discourses. To this pur-
pose you may read in the *Speculum ardens*, at the
end of the 48. chapter, in the *Cracovian* edition
Printed in year 1597. that the Jews are obliged
to say Amen, not only to all their prayers; but
also to their, *Aggadotb Umedrashim* (their allego-
ricall sermons and expositions of the words of
God, in which their abstruse and misterious
secrets lie concealed; and are brought to sharpen
the wit of the ruder multitude;) so to declare
and testify, their belief to all the words of the
wise men, according to the minde of the Pro-
phet *Isaiah*, *Isa. 26. verse 2.* 'Open ye the gates
' that the righteous nation, which keepeth the
' truth, may enter in. Where *Shomer emunah*
by an absurd and foolish allusion is expounded
' which singeth amen, and hath a firme and
fast assent to every thing written by the wise
men. And if any through the slownesse or in-
becillity of his understanding, is not able to com-
prehend this their *Aggadotb*; they assert neverthe-
theless, that it is his duty to believe them
since the dictates of their wise Doctors are
frustraneous, but containe within them pure
unmixed verity. *Aggadab* is an occult and
struse speech, wherein things of great moment
and close meaning, are written; whence by
cabalisticall transposition of the first letter
Deagab, trouble & anxiety in which it holds the
mind of man, before the discovery of its sense.

Hereupon it comes often to passe, that, within
in the Talmud two Rabbines are of different
opinions, all manner of obloquie is againe
bidden; because both of them received his

line by the Oral tradition of *Moses* from
Sina; and although they be above the
 comprehension of our reason and understand-
 ing; yet are they not to be contumeliously
 ridiculed: For themselves understood each the
 reason of their own sayings; 'And the words
 of both, although they contain a contradi-
 ction, are the words of the living God. It is
 commendable and trite saying, in the Rabbi-
 nical writings: 'My son attend to the words
 of the Scribes, rather than to the words of the
 Law: whence they make this inference, that
 the Constitutions, Precepts, and Doctrines of
 the Rabbines: are more to be esteemed, believed,
 and observed, than the Writings of *Moses* and
 the Prophets.

Luther in his Treatise of the Jewish *Sherbam-*
brass writeth thus concerning the authority
 and belief, which the Rabbins challenge to their
 own writings; *Purchet* saith of the Jews, that
 they give and require an assent to the assertions
 of their Rabbins, although they hold, that
 the right hand is the left, and the contrary as-
 sertion the same sort did three Jews, in whose
 company I was, handle me: For as often as
 they brought them to the text of scripture,
 and they replied, they ought to believe their Rab-
 bins, and did admit no sacred text; therefore
 by my own experience hath taught me to give the
 more belief to *Purchet*, I commend *Luther* be-
 lieve upon experience he assented to *Purchet*;
 for the greater confirmation of this truth:
 I will make a further discovery hereof from the
 Jewish writings, wheresoever it is to be found,
 (for so Rabbi *Solomon Iarky* is compen-
 sely called by the initial letters of his name)

*Luthers judg-
 ment of the
 Rabbins.*

E

upon

upon the words of the 17. cap. Deut. ver. 17.
 'According to the sentence of the Law, which
 they shall teach thee shalt thou doe, and thou
 shalt not decline from the sentence which they
 'shall shew thee, to the right hand nor to the
 'left. Speaketh after this manner, 'thou shalt
 'not depart from their words, although they
 'should say to thee from the right hand, thou
 'is the left; and from the left, this is the right
 'muchlesse therefore when they call the right
 'right, and the left left. We may read the same
 in Rabby *Bechici*, and Rabby *Moses Ben Nachman*
 (in short named *Ramban*) who writeth much
 concerning the necessity of this precept; and
 thus on set purpose they agree in their possi-
 depravation of this excellent place; There-
 'came at a certain time a Gentile to old *Sammeus*
 'us and asked him, how manifold was the
 'Jewish Law: he answered two; the written
 'and unwritten. The Ethnick replied; I be-
 'lieve you as to the written Law, but you shall
 'hardly perswade me to a beleif of the Oral
 'notwithstanding you may admit me a proselyte
 'upon condition to teach me your written
 'Law. *Sammeus* grew angry, and put him
 'back with a rebuke. He went therefore to his
 'tel *Sammeus's* Colleague (for both of them flour-
 'ished a litle before Christ, and at the same
 time were governours of a Synagogue) He
 'receiving the same salutation, that *Sammeus*
 'accepted him for a proselyte, and taught him
 'the first day, *Aleph, Beth, Gimel, Daleth*;
 'next he inverted the order. The Scholer re-
 'ceiving this in a dislike said to him, yesterday
 'you taught me otherwise. To whom *Hillel*
 'doe you rely upon the truth of my teaching?

and will not assent to me in the Oral Law. This fable is extant in the Talmud; from whence we may see that to their Oral Law and Rabbinical doctrines; as to the best rule they require a blind faith and obedience, which who ever performs, is a pious and right Jew, and who refuseth, is to expect severe and dreadful punishments in Hell; according to that sanction and decree of the Talmudich Law in the Treatise of Divorces; in these words: Mar say- ed, who so revileth the sayings of the Wise men, he shall be cast into burning dung in Hell. Which punishment (I tremble to speake it) they most impiously assigne to our Saviour Iesus Christ, whose name be for ever blessed; be- cause he followed not the Traditions, Statute- Laws, and precepts of the fathers; but rejected and contemned them. This punishment is re- peated in the Talmudich Treatise Erubbin of mixtures, and hath a more large and full ex- position in Menoras Hammaor, the candlestick of light; but most expressly in the בית יעקוב *bes Jacob*: And is with many more things, which relate to Christ and Christian Religion; deservedly omitted in the *Basil Talmud*. Hence is that common rule among the Rabbins 'who- ever transgresseth the commands of the wise- men, is guilty of death; according to the saying, 'who breaketh the hedge the Serpent shall bite him; to wit, that hedge which the Rabbins have made about the Law; that is, their Statutes and commands: And for the a- voyding this punishment, the Rabbins have invented the caution before mentioned, 'my son attend rather to the words of the Scribes, than to the words of the Law.

Treat. of the Sabb. cap. 2.

Tract. Gittin chap. 3. Erubhim chap. 2.

Pag. 22. col. 1. pag. 32.

Erubhim fol. 21. 2.

Hitherto I have onely by way of préface, and for the better understanding of the following discourses; brought a breif exposition of the Jewish Creed, and also declared the causes of their departure from the word of God, their falling into that darke and inextricable labyrinth of lies the *Talmud*, and of their miserable Seducement; so that there is not any pure and sincere doctrine of salvation, any where to be found among them; but on the contrary, mere error, adulteration of the word of God, hypocrisy, superstition, external pompe, eyeservice, anxiety of a troubled conscience, despair, abjection of mind, grosse and incredible stupidity in matters of divinity, have obtained among them the chiefeft & highest degree; therefore I will conclude this chapter with those predictions of *Isaiah*, and *Jeremiah* concerning this miserable condition of the Jews.

Isaiah 29. 13. 'Because their fear towards me
'is taught by the precepts of men; therefore be-
'hold I will proceed to doe a marvellous work
'and a wonder, for the wisdom of their wise-
'men shall perish, and the understanding of their
'prudent men shall be hid. And *Jeremiah* 8. 5.
'how comes it to passe that the people of *Jeru-*
'salem have thus pertinaciously turned away, so
'stiffly adherd to lying and refused to return.
'harkned and heard, but they spake not aright;
'no man repented him of his wickednesse, say-
'ing: what have I done? Every one keepeth his
'own course, as the horse runneth into the bar-
'tle. How doe yea say, we are wise, and the
'Law of the Lord is with us? Truly the vain
'Pen of the Scribes hath worked a lye: there-
'fore those wise men shall be confounded, & the
maid,

emaid and taken; for lo they have rejected the
word of the Lord, and there is no wildome in
them.



C H A P. II.

*Concerning the Nativity, Circumcision,
and Education of the Jews.*

Since we have in the former Chapter un-
locked a dore, and made a passage to the bet-
ter understanding of the Jewish Religion
and will-worship, and exactly discovered the
foundation, on which it is layed; any one of
common sense may judge, with what strength,
beauty, proportion and firmnesse the rest of the
edifice is raised, and with what unmoveable sted-
fastnesse it can abide the storms of thunder and
lightning from the prophets; and with what
decorum and politents, it will appear in the eys
of all those, who have been instructed in the
true knowledge of God, and are endued with a
true and sincere understanding of the Divine
writings.

Therefore, if the following doctrine seem
sometimes, either strange ridiculous or fabu-
lous; let no man be offended, no man receive it
with scoffes and taunts; but read it rather with
fear & trembling, & consider that they proceed
from that Nation, which God had adopted and
chose before other people, had honoured with
the knowledge of himself, and instructed by
the words of many peculiar and excellent Pro-
phets, and which afterwards for their ingrati-
tude and forgetfulnesse of the favours of God,

procured to themselves his anger and malediction, 'So as to be stricken with madnesse and 'distemper of mind, according to the threat of *Moses*; Deut. 28. and as *Esaiah* speaketh, *Esa.* 42. 'Become blind, whose heart is made fat 'and ears heavy, that they might not hear 'with their ears, nor understand with their 'hearts; *Esa.* 6. and have changed the judgments of God into impiety more then the Nations; according to the complaint of *Ezekiel* *Ezek.* 5. and neverthelesse by reason of their innate pride, they ever and anon cast in this *Chachamim anachnu*, *Jer.* 8. 8. We are those wise people, who know the way, and rule of Pious living, the word of God, and his most Holy Law are in our hands, by which prescript we live, according to their ancient intolerable boastings, which procured them this answer from *Jeremy*, 'The Statutes and Doctrine of 'the Scribes are mere trifles, pure and clear lies.

And in this Book, we shall make it to appear, that their common boasting of *Moses* and the Prophets is frivolous and vain, that their whole doctrine in things of Religion, is corrupt and adulterate, and their falsifying the word of God doth every where abound, with trifles, foolerys, and old Womens fables.

Therefore that I may not onely lay before you, this well grounded faith, doctrine, and manners of the Jews; but also consider them in order, we will make our beginning from their very nativity, and so proceed to their first admonition in the number of Jews, their education and continuance therein to their last gaspe; until we

lead

lead him into his grave, and from that conduct him through Subterraneous cavernes of the Earth into the promised Land, to fill and satiate himself there with milk and hony, and to be admitted unto Messias's plentiful and noble Feast; where the faithfull Jews shall spitte and roast an Ox, a Fish and a Bird, and appease their hunger with daintys and delights, and inviting themselves to large cups, shall swill themselves with that generous Wine, which grew in Paradise, and from the creation of the World hath been layed up for the just, and there we will permit him to rest in the quiet enjoyment of ease and security, to mind his pleasure and feast his corps with everlasting banquets.

Nunc lectum admissi risum teneatis amici.

How the Jewish women prepare their bed-chambers before they lie in.

There's matter for us of laughter to see the Jewish woman in her pregnancy, and approach of her Infants birth, how she prepares her Chamber and furnisheth her self with all things necessary. First of all the Father of the family, or some other Jew of a Sanctimonious and Pious life (if ever any such could be found under the surface of Heaven) taking chalk, draweth a circle about the Bed, and round the Chamber, upon all the walls, both within and without the door; and writeth in Hebrew Characters these following words, *Adam, Chava, Chutz, Lilith*, that is, *Adam* and *Eve* force thee away *Lilith*; where by they signifie; that if the Woman be pregnant of a Boy, that God should bestow upon him a Wife, like *Eve* and not *Lilith*, but if she be with child of a Girle, that she may hereafter be as help-

A superstitious inscription.

ful to her husband, as Eve wasto *Adam*; and *what Lilith is.* refractory and disobedient, as *Lilith* behaveth her self to *Adam*.

But perhaps the Reader may enquire of the *Lilith*, who she is? This word is in the Hebrew Text of the Bible, *Esay c. 34.* where some expound it of *Strixe*, a fearful and ominous night-bird; others render it *Lamia*, a nocturnal spectre, a bad omen, and of a female countenance, like the goblin *Empusa*.

And thus I think the Jews expound it of some night spirit, who hath appearance of a Woman, which useth to destroy or steal away children on the eighth day, when they ought to be circumcised.

This apparition had the name *Lilith* from *Lel* which signifieth night. Hitherto belongs the History in *Ben Sira*, not he whom the learned *P. Fagius* translated into Latine, and caused to be printed, but the other, of the Jewish publication.

And truly my copy of it was printed at *Constantinople*, & is the same which *Sebastian Munster* mentions at the end of his Latine *Cosmographie* whence he took that Hebrew Story of the Dominion of *Prestegian*, added to the end of his Book, and this I bought from a Jew my neighbour, who had it from the Library of *Munster*, where he was Professor of the Hebrew Language at *Basil*, and there resteth buried. I say in this *Ben Sira* which the Jews printed at *Constantinople*, we have this relation.

When God in the beginning had created *Adam* alone in Paradise, he sayd: it is not good that man be solitary, therefore he created out of the earth a Wife of his own likeness, whom he named *Lilith*.

But presently strife and discontents began betwixt them, and these following quarrels and chidings appeared.

The Woman began, and said: *I will not lie beneath you*; to whom the Husband answered; 'nor I submit my self under you, but lie above, and have dominion over thee; for obedience and submission become your sex: The Woman replied, we are both equal; neither doth excel: for we had both our creation from the earth.

Thus with averse mindes and crosse words did they continue this division. The while when *Lilith* saw, that these differences would have no end, she brought forth the most Holy Name *שם המפורש* (that is the name of four letters *יהוה* with a secret and Caballistical exposition, which *Luther* put forth a Book to confute) and presently she betook her self in to the air with a swift and speedy flight.

Whereupon *Adam* thus called upon God, Lord of the whole World, the Wife thou gavest me, hath flow'n away out of my sight: the while God sent three Angels, *Senos, Sanfenos, Sanman-gelos*, to bring back *Lilith* from her flight speaking unto them in these words; if she consent to return, the businesse is well: but if otherwise, a hundred of her children shall die every day. Thus the Angels followed and overtook her at the Sea, when it was very tempestuous and stormy, in that place, where the Egyptians were afterwards to be drowned; and there made the Command of God known unto her.

But, she refusing to obey and return; the Angel said, unless thou do go back, we will drown thee in the Sea: Then *Lilith* desireth them to for-

forbear her, because the end of her creation was to infest and destroy Boyes on the eighth; and Females on the twentieth day after their nativity.

Which when the Angels heard, they endeavoured to compel her by force to return to *Adam*. Then *Lilith* bound her self by solemn oath, and renounced all power to hurt Infants, upon condition to have the names and effigies of those Angels written or painted in some Schedule of Paper, or parchment; and promised moreover, to undergo the punishment enjoined her by God, to wit, the daily funeral of a hundred of her children, whereupon there died, every day a hundred *Schedim* i. e. junior devils of her children, &c.

And this is the reason, why we write the names of these Angels, as *YDP*, that is, Parchment, and hang them as charms about Infants; that *Lilith* may at the sight thereof, be put in minde of her oath, and not lay violent hands upon them. Thus far *Ben Sira*. And I might easily beleeve the hanging of charms upon the necks of children (for such vain and frivolous appendages are infinite with them and numberlesse;) but as for the chambers of child-bearing women, it is most certain; that those have such pictures, effigies, and names of Angels, Guardians of health, often found inscribed upon their doors.

But whence (I pray) did the principal of their wisest Rabbins draw the foundation of such an elegant history? you shall have no perplexed, or half, but an entire and open answer from the *Speculum ardens* (which came forth at *Cracovia* in the German tongue, but in Hebrew Characters

in the year 1597.) at the eighth Chapter thus.
 God framed Woman out of the rib of a man:
 that, as a member of his body, she might an-
 swer the admirable consent and agreement of
 all the limbs which perform mutual service to
 one another; and might be a help and com-
 fort in this life. Hence our wise-men dis-
 pute upon that saying, and God created man
 after his own Image and likeness; after the
 Image of God created he him, Male and Female
 created he them; 'When in the second Chapt.
 it is added. Seeing it is not good for man to
 be alone, let us make him a meet help.

'Here the Jewish Doctors according
 to their admirable wisdom, where-
 in they excel all other men put this question,
 whether is that woman gone and departed,
 who was with him first made subject to the
 Law of creation? But give silence and an at-
 tentive ear to the most acute Judges of this
 decision.

'The name of the first Woman was *Lilith*;
 she, because of the same original and produ-
 ction with her husband, behaved her self
 proudly and disobediently: therefore God re-
 moved her from man, and framed another out
 of his own body, which might be more ob-
 servant of him, and administer to him all that
 helpe and assistance, which a member doth the
 body. Thus our Doctors in the *Speculum ar-*
dens.

*Christian mid-
 wives probi-
 bited by the
 Jews.*

The room being thus secured from this
 fairy and other dreadful spirits; and the fruit of
 the womb having now attained its maturity,
 and begun to seek a passage into the light
 through the pangs and dolours of the mother;
 the

the Jewish Canonists have by a severe caution prohibited the bringing any Christian midwife, unless it be upon necessity, which admitteth no Law; or many Jewish Women be present about her; because they suspect, that the receival of the Infant, may loosen or disjoint some limb, or destroy the Infant at the first entry into life.

Thus much is expressed in the *Talmud*, at the second Chapt: concerning idolatry, *Fol. Col. I.* 'Our Rabbins have delivered, that a Woman of a strange Nation ought not to perform the office of a mid-wife to a daughter of Israel, because of a suspicion of their effusion of blood according to *R. Meir*.

'Yet our Wise-men say, that such a strange Woman may supply this place in the company of other Jewish women, and not else. But *Rabbi Meir* said, that she is not to be admitted, though these be standers by; because she may destroy the Infant, with such a crush and impression upon the brow, or more tender part of the head, which shall not be perceived or take notice of by them.

If the Woman have had a more easie birth, or brought forth a Son: then there is a joy in the house; and the Father begins to make provision of all manner of dainties, Geese, Chickens, Fowls, Fish, Flesh, and the choicest sort of Wine for their solemn *Bris Milah*, feast of the circumcision, for God as we know, from the Law *Moses* commanded circumcision of Infants to be observed on the eighth day.

In the mean while, the guests are invited to the Feast, who are not to be fewer in number than ten, nor of a lesser age than thirteen.

On the seventh night most of these, who are invited, visit the good Woman, & spend the whole night in Festival jollity and facetious merriment, play at cards and dice, tell pleasant histories, sing songs, drink after the Greek fashion, neither do they leave their liquor, till all things appear to them with a double aspect; and all this, partly for the mothers comfort and refreshment, that she suffer not too much affliction for the circumcision of her child, and partly upon a persuasion, that she is on this night more obnoxious to some dangerous misfortune. But the Jews who are more piously disposed, betake themselves to prayer, and admonish him, whose office is to circumcise the infant, to beware of too much drink, lest his hand tremble and shake in the circumcision.

He that executes this office, is in Hebrew termed מוהל *Mohel*; who must be a Man, not a Woman; and one of experience, pains, and vigilancy.

The richer Jews will not give admittance to those, who yet never initiated any to the rites of circumcision; for they fear novices, and will hardly consent that another should buy his skill, at their cost and danger.

But such Learners commonly smooch up some poor Jew with proffer of money to suffer them to make an experiment on their Son? These Circumcisers are to be known and discerned from others, by the length and sharpness of their nails, with which they have both their thumbs adorned, as with the badge of their art and profession.

They

*Of the Knife
wherewith
they circum-
cise.*

They may procure a knife of any matter for cutting, as stone, glasse, wood, but most commonly they use iron, which they make of equal sharpness with those blades, which are for the Chirurgeons service.

The haft is by the richer Jews made of silver and beset with Jewels. Before the circumcision beginneth, they wash the Infant in a gentle bath, and having cleansed him from whatsoever filth or pollution, they wrappe him in swathing cloathes, that he may lie cleanly during the circumcision: for else it is not lawful to put forth any prayers for him; and if at the performance of these things, the child through pain and crying foul himself; the Circumciser doth so long deferre his prayers, till he be cleansed again from this pollution.

*The time of cir-
cumcision.*

The just time of the circumcision falleth upon the eighth day from the nativity, from the rising to the setting of the Sun. Yet it is usually performed in the morning, while the infant is hungry, because the wound will discharge lesse blood, when the Stomack is filled with food.

*The manner
of circumci-
sion.*

On the eighth day betimes in the morning they prepare for the circumcision, and in the first place, provide two seats (or one that with distinction in the middle may serve in stead of two) adorned with tapestry and silken cushions according to every mans ability.

And this is performed either in the Synagogue, or at home in a private chamber with all necessities requisite, if it be done in the Synagogue, the seat is placed near the Ark, which the Book of the Law is layed up; and where the Ark of the Covenant was antiently becau

because of some certain holinesse belonging to the place.

Then the Master of this initiation, commonly called the Susceptor, and Godfather, a coming standeth neer the seat; and next him stands the Circumciser: the other Jews follow, among whom some one proclames aloud; that all things necessary for the circumcision be brought in.

Then certain Boyes draw neer, whereof one holds stedfastly a great Torch, distinguished into twelve lights, in remembrance of the twelve Tribes of Israel.

There follow others also with cups of red Wine in their hands, then after these, one bearing a knife, another a scutle of sand, a third with a charger of oil, in which pure fine, and delicate linnen cloathes lie moist, to be layed afterwards upon the Infants wound.

These come all together, and stand neer the circumciser, that they may have the better convenience of seeing and learning all things, and do assist him, accordingly as their service is hired for this purpose. Some also stand furnished with dainties, and things conserved with honey and sugar, with strong and pleasant Wines, cloves, cinnamon, and such like spices, to have them in readinesse for the Father or surety of the Infant, or any of the kindred; if by reasons of the pains and crie of the child, they should faint and swoond.

When they are all thus convened, this surety or disposer of the initiation takes up one of the seats, or one part thereof, opposite to whom stands this *Mobel*, (whose office it is to uncover the prepuce) and with a loud voice sings that Psalm which

which the Israelites sung in their passage over the Red Sea, *Exod. 15.*

Then the Women bring the Infant to the dore, and the whole meeting riseth; and the Susceptor also coming to the dore, takes the Infant, and returns to his place; the whole company crying, *Baruch Habba*, 'Blessed is he who cometh.

Where we must note a great Cabbalistical mystery latent in the word *Habba*, 'who cometh'. For from the letters אבבא, by the Cabbalistical Gematry, ariseth the number eight.

Therefore the interpretation of the Cabbalists is: 'Blessed is he who cometh in the eighth day, to wit, that he may be circumcised. But אבבא is an abbreviature, that is, such a word: whose several letters denote other several words, as *Hinne Ba Elijaba*, 'Behold Elias cometh; that is, he who is called the Angel of the Covenant. For they think that Elias cometh in together with the Boy, and siteth upon one of the Seats to observe, whether the Covenant of circumcision be ritely administered as it is written; *Behold the Angel of the Covenant whom ye desire is present*, *Mal. 3.*

Elias is present
at the Jewish
circumcision.

Sepher Min-
hagin.

When circumcision was once prohibited to the Jews, *Elias* conceived thence so much grief of minde, that he decreed to end his dayes in a Cave; and when God spake thus to him; *What dost thou here Elias?* He made answer, 'I have been jealous for my Lord the God of hosts, because the children of Israel have forsaken the Covenant of the Lord; *1 Kings 19. 10.* that is, the Covenant of circumcision.

Then God made a promise to *Eliab*, that he should

should alway be present at the Circumcision, that the children of Israel, might not any more omit it; but have the true and right administration hereof: as it is written: 'Behold the Angel of the Covenant shall come. When they prepare and dresse that seat for *Eliab*, they are to say with a loud voice, these expresse words; *This is the seat of the prophet Elias*: for unlessse this be expresse, he absents himself from the Circumcision. Because in the extremity of his old age, he hath now but a bad hearing: and therefore it is requisite the voice should be streined. And that he may wait patiently till the end of the circumcision, his seat is not removed in the hall after three dayes. It once fell out, that a certain rich Jew was to circumcise his son at *Raschid*; and chose Rabby *Judah* surnamed *Chasid* to be susceptor or godfather. When the Boy was brought, and all arose and cryed *Baruch* *Habba*, Rabby *Judah* held his peace and did not rise: all therefore wondering, and desiring to know the cause of so unusuall a thing, he sayed he could not perceive *Elias* sitting by me; wherefore I can have no good hopes of this infant: But I see there towards the window an old man having a long and whit beard, ask him, and he shall explaine the reason to you. Inquiring therefore they received this answer, *Elias* is absent from the circumcision; because he foreseeth that this infant shall turne Apostate, from the Jewish to the Christian faith. And the event was answerable to the prediction.

When the disposer of the initiation hath received the child into his bosome, then the circumciser unlooseth the swadling cloathes, with which it was bound, takes the fore-skin and presseth

presseth the yard backwards, then rubb
prepuce so long, till the sense be some
obstracted; that so there may be lesse fee
of the Section: after that, taking a knife
a Boy standing by, he saith with a loud vo
'Blessed art thou Lord our God, who hast
'Stified us with thy Precepts, and given us
'Covenant of circumcision.

Having said thus, he cuts away so m
of the prepuce, as shall make the nut of
yard apparent and casts it into the Scutle
sande; restoring the Knife to the Boy: th
receiving a Cup, he supbeth as much Wine
his mouth can contain; some whereof
sprinkleth upon the wounded part of
infant, and wipes away the blood,
rest he spits upon his face; especially if
perceive any debility in him.

Afterwards for the speedier stopping of
blood, he sucketh the Boyes yard with
mouth; and having drawn the blood for
he sprinkleth one of the Cups, or
Scutle of sand with it. They do
thrice, calling it in Hebrew *Mezizab*, a
not from any precept of *Moses*, but of the Jew
Rabbins.

When the blood of the wounds hath be
stopped by degrees, the Circumciser with
hooked nails of his thumbs divideth that p
of the skin which covereth the yard, and do
as it were unbark, and roll it backwards,
that the nut is altogether uncovered, and
naked (this last uncovering the Jews call
Priab, and from it arise more grievous and shar
pains, then from the circumcision it self:) the
he takes the linnen soaked in oil, and binder

the yard with a piece of three or four doubles, & again wrappes up the infant with swadling bands.

While these things are acting, between the cutting away, and denudation of the prepuce, the Father of the infant saith : 'Blessed art thou Lord God King of the World, who hath sanctified us with thy Precepts, and commanded us to enter into the Covenant of our Father *Abraham*.

Whom the whole Company of the Jews, thus answer; 'As thou hast made this infant to enter, and hast received him into the Covenant of our Father *Abraham*, so make him to enter into the Law of *Moses*, unto matrimony, and good works.

Then the *Mohel*, or he who initiated the boy into Jewdaisme, carefully washeth his face and hands, and the surety riseth with the boy, and sets himselfe opposite to this circumciser, who receiving another cup of red wine blesteth it with the usuall benediction; *make him a Vine fruitfull*, then Poureth forth this prayer on his behalfe; 'O Lord our God, the God of our Fathers, strengthen this boy, and preserve him for his Parents, and let his name be in *Israel* (here they first name the infant) '*Isaac* the sonne of *Abraham*, let his father rejoyce and be glad in him, who hath proceeded from his loines; let his mother be delighted in the fruit of her wombe, according to what is written; let thy father rejoyce, and thy mother be glad, that bare thee. Its said also by a prophet. *Prov. 23.*

25. I passed over by reason of thee, and I saw thee lying in thy blood, and said unto thee, when thou wast in thy blood, live, yet I said unto thee

The imposition of names in circumcision: Ezek. 16.6.

in thy blood live. *Ezek. 16. 6.* ' (Here he dipped
 ' his finger in that cup, which he hath sprinkled
 ' with the blood of the prepuce, and wet the lip
 ' of the circumcised with it twice or thrice, hop
 ' ing that by this means according to that say
 ' ing of the Prophet, he may live the longer
 ' in the blood of his circumcision.) Moreover
 ' David saith, he is forever mindfull of his co
 venant, the word which he commanded, to a
 thousand generations, &c. ' He desires also of
 ' God by prayer, that he would maintaine them
 ' all in health and safety, because they have a
 ' gain confirmed his covenant, and wisheth
 ' long life to the parents and a blessing to the
 ' child, &c. These things being said & finished, he
 gives the boy, who stands by to drinke of the
 consecrated cup, & so at length they return with
 the new Circumcised Infant, and place him a
 gain in his Mothers arms: where ends this ad.

Some of the more pious and learned Jews
 when they see the infant weepe by reason of the
 paine of the circumcision, comfort themselves
 with this saying of, *Exod 6. 5.* ' I have heard the
 ' groines of the children of Israel, and remembred
 ' my covenant. When the circumciser maketh
 his prayer, he stands with the surety near the
 arke, because of the holynesse of the place. This
 Doctrine their wise men teach and have learn
 ed from the word מילה, *mila*, (that is, circum
 cision,) each of whose letters they have ex
 pounded by a severall word, מוהל ירד לפני חתובה
Mohel jered liphne, hath lebah, that is, the
 circumciser shall descend and flay before the ark,
 or, מלאך יושב לפני הארון, *Maleach*
Joschebb Liphne Haaron. That is, the Angell shall
 sitt before the arke, to wit, *Elias* the Angel of
 the

the covenant shall seat himself before the arke and pray. There are some, who before and after the circumcision lay the child some while upon the Prophet Elias's Pillow, that Elias may touch and bless him.

But that part of the circumcision, which they call denudation; and which is performed with sharpe nailes, is proved from that place of *Jos. 5. 2*. Where it is said. 'Make the sharpe knives. (For so we must render it, and not 'stone') and circumcise again the children of Israel the second time. Here the most wise and learned Rabbins say, 'that second time, here, is to be understood of the uncovering the nut of the yard. Here they dispute at large, why those who were borne in the wilderness, were not circumcised; during the space of forty years. Surely this was not because of their wickedness and obstinacie. No. But because the North wind did not blow for forty years upon the wilderness, for when the winde is in that corner; letting of blood is most wholesome, and when not all, manner of wounds are very dangerous. Hence commeth that axiome of their Physicians 'in dayes either cloudy, or molested with an east wind, neither circumcise nor open a veine. But if any object: since every day we are of necessity compelled to circumcise, how can we observe, or stay for a north wind? The wise men of the Talmud solve this doubt. For they say that four winds do blow every day, and that the north winde is mingled with each; and sometime doth conquer all the rest; and therefore the circumcision may be celebrated on each day without any difference: But that there were then no notherne blasts may be conjectured from

whence the Jews prove their Priah or denudation.

Ol. c. κ' βο-
 ρέης αἰθρη-
 γενέτης
 μέγα κῆμα
 κολινδών.
 Job 23. 21.

hence; because it is his nature to dispell clouds
 and cause a serenity and clearnes, according
 to that in Job; 'the wind passing chafeth the
 clouds; from the north commeth gold i.e. fair
 and cleare weather, glittering and shineing like
 gold. Therefore if that wind had then been
 powerfull, it would have dissipated and scatter-
 ed that cloud of glory, which did accompany
 the people of Israel; whence the nation might
 have received many and great inconveniences.
 But there is not a revelation of all mysteries. He
 who pleaseth, may read *Kimchy*, upon the fore-
 cited place of *Josuah*, and the Talmud in the
 tract *בבמות* *Jebbannos*, about marrying the wife
 of the deceased brother; The beginning of this
 chapter *הערל* *Hearel*, where we may see many
 excellent discoveries of hidden, and abstruse
 learning, and many subtil & acute disputations
 and decisions, concerning the intermission of
 circumcision in the wilderness.

wherefore they
 cast the fore-
 skins into sand.
 Gen. 33. 13.
 Gen. 28. 14.
 Glossa. Talm.
 ib. Num. 23. 10
 Rab. Abraham
 in his Zeror
 Hanmor at
 Parasha Kite-
 re upon the 23.
 chap. of Dut.

But as for the casting into sand that part
 of the prepuce which was cut away, it hath these
 significations: first that their seed shall be like the
 sand of the sea; as it is written, 'I will enlarge
 thy seed as the sand of the sea, which cannot
 be numbered for multitude; also, thy seed shall
 be like the dust of the earth. Secondly the say-
 ing of *Balaam* is to be remembred, when he saw
 the ground strewed and covered with the fore-
 skins of the Israelites: 'Who can number the
 dust of *Jacob* that is, who is able to stand be-
 fore the sanctity and worthines of this nation:
 which is wholly circumcised, and whose fore-
 skins lie buried in the sand? how should I curse
 a nation so holy? Thirdly in relation to the
 food of the old Serpent, who seduced the first
 man

man in paradise; 'and dust shall be the bread of the Serpent. Since therefore the old Serpent doth continue his ancient enmity, and hath a daily appetite to devoure both his soule, and body; therefore they satiate this their enemy with observation of divine precepts; that is with the bread of the holy law, as it is written: *Prov. 25. 21.* 'If thine enemy hunger, feed him with bread: and by this meanes his power is weakened, that he cannot any more so fouly seduce man.

They circumcise, not sicke children on the eight day; but stay in expectation of their recovery. And if their disease be grievous and sharp sealing upon the whole body, as a Feaver, or such like, then they wait seven dayes after his restoring to health, before thy proceed to circumcision: but if the sicknesse be lighter, as the paine of any limbe or of that nature, then forthwith after his recovery he is circumcised.

Who dieth before the eighth day uncircumcised, they circumcise him upon the sepulcher, at their places of buriall; and have no prayers made at his circumcision: But they give him a name that God may remember to take compassion on him, and at the resurrection of the dead, restore him to life with other Jews.

Of those who die before the eighth day.

In some places, all, who are present at the circumcision, are required to stand, except the surety, who hath leave to sit; as it is written, 'and all the people stood in the covenant.

Schylchan Aruch in Fors Dea Numb. 263. Sect. 1: 2 King. 2. 3. 3.

Then the master of the ceremony repeateth a benediction; while he yet holdeth the knife in his hand, according to the doctrine of the wise men, from that place of the Ps. 149. 6. 'Let the high praises of God be in their mouth; and a

two

'two edged sword in their hand. The first act in the Synagogue being thus performed, let us proceed to their returning with the child, and the other parts of the Comedy.

At their egress from the Synagogue, when they prepare to come home, the kitchen is carefully dressed up; the Table layed and Dinner provided, to which ten at least (as I said before) are invited: among whom there ought to be one or other learned Rabbin, who with long prayer blesteth the Table, maketh a Sermon; to which the Auditors give small attention; but rather drink their Cups in the mean while one to another. It was once my hap to be invited to this their Circumcision-feast, and to hear a Sermon of theirs upon those words of Solomon, 'wisdom is a Tree of life, to those who lay hold upon her; but I may truly affirm, that I never heard more absurdity or ridiculous folly.

They prove and demonstrate from the word מילה that this feast ought not to want sumptuous and costly daintys: for the four letters of which it is composed, or initials of these four words **מִשְׁחָה יִכַּשׁ הַקְרוֹיִם** he shall provide a banquet for all his invited guests. But they prove its celebration on the eighth day with greater subtilty and cunning from the history of Abraham and Isaac; where they have it thus written: 'the child grew up and was wained; and Abraham made a great Feast in the day of his waining, *bejom biggamel*, Gen. 21. 8, for this is the Cabalistical interpretation; doe not read **הַנִּמַּל**, but **בְּיוֹם הַנִּמַּל**; where the letters **ה**, and **ג** expresse no word, but are numeral notes: addition whereof maketh eight,

and

and the syllable *ל* signifieth, *He circumcised.* whence they raise this egregious Rabbinical and Cabalistical exposition: 'And *Abraham* provided 'a great Feast on the eight day, on which *Isaac* 'was circumcised, and *Isaac* grew and was 'wained.

And that this is a good and laudable practice to invite hither learned Rabbins, and other men of piety; they prove from the 50. *Psalm.* For they will have *David, Psalm. 50. 5.* to speak of this custome there, when he saith, 'gather 'my Saints together unto me: those that have 'made a covenant with me by Sacrifice. That is in their elegant, and even in Epicureus's judgment gallant exposition, 'gather to me 'my Saints who observe my covenant (that is circumcision) 'rather (because of the addition of a Feast then exhibited) 'then Sacrificers (which cannot now in our captivity be offered without great greif of minde.

The Master of the Ceremony continueth for some days with this Childbed-woman; to take care of the Infant, that there be no new eruption of blood from the wound.

The Mother, whether she have born a male or a female, must keepe within six weeks; during which time, her husband abstaineth from all manner of Communion and Society with her; so that it is not lawful for him to touch her with a finger, or to eat with her out of the same dish; not otherwise, then if her monthly purgations had bin upon her: of which I shall afterwards have a larger Treatise: and thus is the boy constituted a Jew by Circumcision.

*The woman
lieth in six
weekes.*

But

two edged sword in their hand. The first
in the Synagogue being thus performed, he
proceed to the retirement

IRREGU PAGINA

express no word, but are nu-
meral notes: addition whereof maketh eight,
and

the fillable $\gamma\delta$ signifieth, *He circumcised.*
since they raise this erroneous Rabbinate and

GULAR NATION

no-
right,
and
the boy constituted a Jew by Circumci-
sion.

But

'two edged sword in their hand. The first act in the Synagogue being thus performed, let us proceed to their returning with the child, and the other parts of the Comedy.

At their egress from the Synagogue, when they prepare to come home, the kitchen is carefully dressed up; the Table layed and Dinner provided, to which ten at least (as I said before) are invited: among whom there ought to be one or other learned Rabbīn, who with long prayer blesteth the Table, maketh a Sermon; to which the Auditors give small attention; but rather drink their Cups in the mean while one to another. It was once my hap to be invited to this their Circumcision-feast, and to hear a Sermon of theirs upon those words of Solomon, 'wisdom is a Tree of life, to those who lay hold upon her; but I may truly affirm, that I never heard more absurdity or ridiculous folly.

They prove and demonstrate from the word מילה that this feast ought not to want sumptuous and costly daintys: for the four letters of which it is composed, or initials of these four words מִשְׁחָה יֵשׁ הַקְרוֹי he shall provide a banquet for all his invited guests. But they prove its celebration on the eighth day with greater subtilty and cunning from the history of Abraham and Isaac; where they have it thus written: 'the child grew up and was wained; and Abraham made a great Feast in the day of his waining, *bejom biggamel*, Gen. 21. 8, for this is the Cabalistical interpretation; doe not read הנמל, but ביום הנמל; where the letters ה, and ג expresse no word, but are numeral notes: addition whereof maketh eight, and

and the syllable *ו* signifieth, *He circumcised.* whence they raise this egregious Rabbinical and Cabalistical exposition: 'And *Abraham* provided a great Feast on the eight day, on which *Isaac* was circumcised, and *Isaac* grew and was wained.

And that this is a good and laudable practice to invite hither learned Rabbins, and other men of piety; they prove from the 50. *Psalms*. For they will have *David*, *Psalms*. 50. 5. to speak of this custome there, when he saith, 'gather my Saints together unto me: those that have made a covenant with me by Sacrifice. That is in their elegant, and even in Epicureul's judgment gallant exposition, 'gather to me my Saints who observe my covenant (that is circumcision) 'rather (because of the addition of a Feast then exhibited) 'then Sacrificers (which cannot now in our captivity be offered without great greif of minde.

The Master of the Ceremony continueth for some days with this Childbed-woman; to take care of the Infant, that there be no new eruption of blood from the wound.

The Mother, whether she have born a male or a female, must keepe within six weeks; during which time, her husband abstaineth from all manner of Communion and Society with her; so that it is not lawful for him to touch her with a finger, or to eat with her out of the same dish; not otherwise, then if her monthly purgations had bin upon her: of which I shall afterwards have a larger Treatise: and thus is the boy constituted a Jew by Circumcision.

The woman lieth in six weekes.

But

*How female
children are
initiated into
Judaisme.*

But if the woman have brought forth a girl, they use not much pompe, nor adorn her birth with much cost or expence, nor doe I finde any peculiar example of this in their bookes. *Frederic* *Fredericus* *Hessus* (who was Baptised some few years since and converted from Judaisme to Christianity whom it pleaseth God to establish and confirme in the true faith, and daily more and more to illuminate with the knowledge of his truth) writeth; that a virgin six weeks after her nativity, sits in her Cradle, adorned with rich cloaths and silver swadling bands, and sometimes she is taken up in her Cradle and so receiveth her name; and that the woman who standeth at the head of the Infant, is the surety, and after this they feast, eat, drink and are merry.

*The woman
after 40. days
returneth to her
husband.*

Although the woman, according to *Moses* Law, if she hath conceived and brought forth a son, be unclean the seven first days, and afterwards is to continue at home thirty three days for her purification, that is in the whole sum, forty days or six weekes; but if she have brought forth a female, she is sentenced to add forty other days to the former forty; yet notwithstanding, custom hath prevailed, that of what sex soever the Child be born, after forty days she doth return unto her husband. And this they observe, because of a peculiar Sect of Jews, named *Carraens* of which there be many at this day in *Poland*, *Russia* and *Turky*; who live in the exact observance of the *Mosaicke* Law and reject and cast off all *Rabbinical* constitutions and expositions, of whom more in another place.

Therefore

Therefore, that the Jews may not seem to descend to the opinion of this sect, also at the birth of a girle, the mother must after forty days leave her bed.

These forty dayes or six weekes being compleated, the woman comes not to the husbands bed, or have any thing in common with him till they have washed and cleansed their body with cold water : and after this, have put on white and clean cloaths ; and thus at length returne to a community of table, bed, and conversation with their husbands. They usually wash either with common water or (if that be wanting) in cisternes, pitts or baths, within their houses, yards or streets, wherein they live and enjoy the accommodation of dwelling, peculiarly prepared for such purposes : so that the brim of this pitt or bath be filled up to the neck. But if the water be muddy in the bottom, they put a broad stone or something else under her feet : so that she may stand on all sides in pure and clean water, which may passe between the toes and all the other members. For they esteem it no washing if any part of the body remain so covered, that the water cannot come at it : wherefore they must first, loose and unfold their hair, lay aside their fillets, wreaths, bracelets and the ornaments of their neck, pull the rings from their fingers, scrape and purge their teeth, so as to leave no filth behinde ; in breif, not to have a threads breadth in their body covered, or unwashed : Lastly, they ought to duck themselves so in the water, that not one hair continue above, to stretch forth

Of their washing after 40. dayes.

forth their armes and fingers, open also their eyelids and mouth, sometime (if they can) bend themselves in the water, that their parts hang downward from their body, and cover their body in no place: that so the water may passe through and cleanse all parts; But if while they wash, some infirmity or fainting should seize upon them; it is not lawful for any to touch them with unclean hands: for then the washing is frustrate and to no purpose. For always some woman, or a mayd of twelve years and a day old, must be present at this bathing; for if such, cannot be procured, the husband may stand by, that he may see and give testimony of his wifes right and lawful performance of this her purification. But there is no permission of this duty to any Christian woman, because they can put no trust or confidence in them: Neither doe they omit this washing the body with cold water, in the frost of winter and sharpest season of the year: yet where cold water hath obtained the mingling of some hott water, it may be allowed. And in those regions, where hott waters spring forth of the earth; they are permitted the use of such bathing &c. who desires any further knowledge of this matter, may have it in the *Rituale muliebrum* printed with Greeke characters in the German tongue, (and stiled in Hebrew *Seder Mizvot Nashim*, in the German *Strawenbeuchlin*) in which all the Rites and Customs of women are comprised with much brevity and exactness. I will proceed now to speak concerning the redemption of the first born from the Priest.

When

When a Woman hath brought forth a Son at her first birth, by the prescript of *Moses's Law*, he is holy to God, and to be redeemed from the Priest, as it is written; 'Every Male which openeth the womb, is mine; &c. Thou shalt redeem the first born of thy Sons: This redemption is now performed in our dayes after this manner; on the one-and-thirtieth day after the nativity, the Father calleth together the Priest and some of his friends, sets his child upon the Table with about twelve shillings and six pence in mony, saying to the Priest these words: 'My wife hath brought forth her first-born Son; but the Law assigneth him to you; And the Priest taking the child, 'Then you permit him to me? I do, saith the Father.

The Priest then asketh the mother, 'Was this your first-born? and did you never miscarry? she denying: he questioneth the Father, 'which he more dearly esteems, his child, or the mony? The Father answering, that his Son is more dear, bids the Priest accept the mony, and then subjoins these benedictions: 'Blessed art thou Lord God, King of the World, who hast sanctified us with thy precepts, and commanded us to redeem the first-born: blessed art thou, &c. who hast enlivened, preserved, and conducted us hither.

Then the Priest depositing the mony upon the infants head, saith? 'This is the first-born Son, whose redemption hath been commanded by God, saying, He shall be redeemed after one month with five shekles of silver. 'While thou wast in thy mothers womb, both thy

Hea-

‘Heavenly Father, and there thy Parents
 ‘right unto thee; but now you are with
 ‘my power and dispose, who have the Priest
 ‘office: but thy Parents have determined
 ‘redeem thee, who by right of primogeniture
 ‘belong to God, for it is written, Sanctify unto
 me every first-born, who openeth the womb
 among the children of Israel, both of man and
 beast: for all be mine.

‘Therefore because of your primogeniture
 ‘this money is received in your stead, and passed
 ‘to the Priest for the price of your redemption.
 ‘If then I have rightly released to thee, be free
 ‘if I have not, yet according to the Law and
 ‘custome of the Jews, enjoy thy freedom, grow
 ‘up in the fear of God, contract matrimony, and
 ‘study good works, Amen.

If the Father decease before the completion
 of one-and-thirty dayes, the mother is not
 obliged to redeem the Son, but onely to hang
 upon his neck, *Bechor Schello niphdeh*, that is
 a first born Son unredeemed.

And after he is grown up in some years
 he is bound to redeem himself from the
 Priests.

The Priests and Levites have an immunity
 from this Law, and are not ingaged to redeem
 their first-born; and even the Daughter of
 Priest or Levite, which is married to another
 Israelite; shall enjoy this priviledge.

But before I put a conclusion to this Chapter,
 I will adde a Story out of the *Gemara* of
 certain stranger, who after a wonderful manner
 obtained a part in the World to come, and at his
 death became a Religious Jew. In the treatise
Avoda Sara: that is, of idolatry: we read that
 certain

certain Roman Emperour, a great adversary of the Jews, having a desire to extirpate their memory, spake to his Counsellours in these words; 'If a man be diseased of a gangren, or inveterate ulcer in his foot, whereby the flesh is altogether putrified; ought he to cut away the rotten part from the sound, or continue to endure the pain and inconveniency of the putrefaction? whereby he intimated the Jews, who a long time had inhabited his dominion, with no small molestation of his subjects.

'When one of his Counsellours, whose name was Kettiab the Son of Shalom, had heard this, he answered the King after this manner; My Lord, you shall never root out or exterminate the Jews altogether, *Zach. 2. 6.* For it is written concerning them; I have scattered you towards the four Winds: 'which signifieth, that as the world cannot subsist without the Winds; so neither without the Jews.

'Wherefore it is not in your power to extirpate the Jews; and the attempt would but procure you the name of a Tyrant and a destroyer.

'Thou hast answered well, replied the King; but he who hath prevailed over the King with his answer, must be cast into a heap of sand, or Furnace of fire: wherefore since by overcoming me this day you have dishonoured me and my Kingdom, in that you have both made me yeeld, the punishment shall return upon your own head.

'And when he was had away to punishment, a certain noble Romane Matron, at the sight of him cried out: Wo to that Ship, which sayleth

faileth forth without payment of portage.

Whereby she intimated, that this *Kettiab* did die for the Jews sake, and therefore did fire to enjoy part of the other World, when he had payd no impost or custome to the Jew that is, was not by circumcision made a member of their Society.

And hereupon there arise various and different opinions of the Jews, concerning his circumcision: some say that he catched up a Knife and cut away his prepuce; others, that from fervency of his zeal, he thrust his mouth upon the yard, and with his teeth bit off that uncircumcised skin; and exclaimed with a loud voice 'Now I have payd my portage, and being so cast into the Furnace, he cried out again, that he appointed the most learned Rabby *Abraham* and his company to be heirs, of his possession. Then presently there was heard a voice from Heaven, Thou O *Kettiab* the Son of *Shabbethai* hast purchased life eternal.

Hence we may see, in what estimation and value they have this circumcision, and what reward that man shall receive, who bestoweth it upon the Jews.

Here is no losse, where for ten Florins a man may gain ten thousand; or indeed have the purchase, which *Glaukus* procured of *Diomedes* for gold. In the same Chapter they say, of *Cæsar Antoninus*, that he was circumcised and died in the Jewish Religion, which thus sheweth out. A learned and famous Rabbin dwelt near Cæsars Court, to which there was a secret and subterraneous passage from the Rabbin's house, where the Jew and the

perce

our had often private meetings. This occasion raised an extraordinary desire in Cesar, to learn, and under-go the Jewish Law and Religion. And that he might not go without company, and yet undiscovered, when he frequented the Rabbins School, he took with him two Servants, one of which he run through with a Sword before the Jews dore, the other, at his own Court-gate after his return.

Also he prohibited the Rabbins to admit any other disciple into his presence. And when Cesar found at his School another Rabbins named *Channiah Barchammah*, famous for sanctity of life, he spake to him thus in his anger; did not I forbidde you to admit any into my presence? The Rabbins made answer; My Lord I have let in no mortal man, but an Angel. Then said Cesar, if he be an Angel let him go forth, and call my Servant, who sleepeth before the door (meaning the Servant whom he had slain.) Rabbins *Channiah* going out, and beholding the man dead, was struck with a great terrour, not knowing how to fit his answer, that Cesar might not suspect him guilty of homicide.

At length falling upon his knees he made supplication to God, until that Servant was restored to life.

At this, Cesar, being stricken with great admiration of the Jewish sanctity, afterwards waited upon his Rabbins and Master at Table, and at night (when he betook himself to bed) the Emperour attended him, and performed the same honour that *Valerian* did to *Sapores*, submitting his back to the Rabbins feet, that with more ease he might step into bed.

The most holy Rabbin refused so great honour, but the more he beseeched him to do with greater importunity did the Emperor submissively presse him to it, desiring more over to have the same office in the World come.

At length the Jews had notice that *Antoninus* Cæsar a little before his death, became Profelyte, entring into the circumcision, and died in the Jewish faith. We may read hundred such examples in the Jews writing how that many Christians, of the Nobility and Commonalty of all Orders and Degrees have fallen off from the Christian to the Jewish faith and become partakers of the true Religion.

*Scilicet is superis labor est, ea cura quietos
Solicitat—*

But, what account have the Prophets, of holiness of such circumcised persons?

Jeremy: 'All the Nations be uncircumcised, and all the house of Israel is uncircumcised heart, *Jer.* 9. 26.

Moses: 'Circumcise the fore-skin of your hearts, and harden not your neck any longer *Deut.* 10. 16.

Jeremy: 'To whom shall I speak? to whom shall I testify that they may hear? behold their ear is uncircumcised, and they cannot hear *Jer.* 6. 10.

Stephen the Promartyr thus rebuketh them: 'Ye stiffe-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost as your Fathers did, so do ye, *Act.* 7. 51.

Rom. 2. 28.

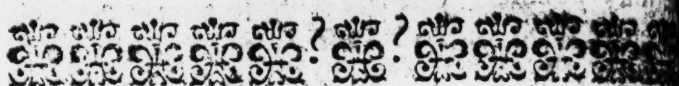
Paul the Apostle: 'He is not a Jew, who

one outwardly; neither is that circumcision, which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.

By what means are the first-born of the Christians, and all faithfull Christians redeemed? the Apostle Peter answereth, 'Know that ye were not redeemed with corruptible things, as silver, and gold, from your vain conversation received by traditions from your Fathers; but with the precious blood of Christ, 1 Pet. 1. 18. as a Lamb without blemish and without spot, &c. in whom we have redemption by his blood; that is, remission of sins, Coloss. 1. 14.

What dammage then do Christians receive from their uncircumcision? the Apostle Paul teacheth us, 'If the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision, which is by nature, if it fulfil the Law; judge thee, who by the letter of circumcision transgresse the Law.

Rom. 2. 26,



C H P. III.

Of their Education and Institution to
Piety.

*The woman
which giveth
suck, must eat
good meats.*

WHile the Woman gives suck, and maintains her infant at the brest; she must eat meats, which are wholesome and easie concoction; that he may suck milk of the nourishment, which may most refresh, and strengthen his heart and stomach, and by the means obtain a speedier growth, and with more facility and ripeness conform his manners to virtue, applie his minde to wisdom, and increase in knowledge and understanding.

Their wise and learned Writers have with much care and diligence commanded, and believed it to be of much moment and concernment towards education, that the mother suffer not her infant, to be in any deficiency of commendable meats and drinks; that he may acquire a more hasty growth and accession of strength for Gods service.

And thus doth the woman walk in the way of the Lord, as it is written, *Tbou shalt walk in the wayes*, Deut. 28. 9. What then are the wayes of the Lord? the Lord hath supplied all his creatures with a plentiful measure, of things useful and necessary for life: and so woman is said to *walk in the wayes of the Lord*, when she suffers her child to be in no want, but affords him whatever his condition requireth; and by this means

he may be made partaker of life eternal And therefore God bestowed not one but two breasts upon her, that her infant might have sufficiency and abundance of nutriment.

The Doctors of the Gemara dispute upon the cause, for which David in his Hymnes, and praises of God makes mention of sucking children? Rabby Abba said, that God seated the breasts of a Woman near her heart, that the child might become prudent and hearty, and in his suck draw understanding from the Mothers heart. Rabby Judah said, that the Boy might not see the Mothers privy; but Rabby Matham, that he might not suck from any sordid place.

Therefore if God made such provision for infants, sure mothers are obliged to have a greater. Nay, which is more, God often changeth their natures, that little Ones may be freed from want.

For we read in the Gemarah, that the Wife of a certain poor, but religious man, at her death, left behind a sucking infant, and when the Father by reason of extremity of want, was not able to maintain a Nurse; God changed the mans nature, and filled his breast with abundance of milk, whereby according to the report of many credible persons, the child was nourished.

So we read in Medrash, or the Book of Homilys, that when Pharaoh the Egyptian King had given command to cast all the infants into the stream, as Moses was, that the Hebrew-women fled, and brought forth in remote and distant places, and that after the birth of these children, the earth did usually open, and receive them into her soft

bosome,

bosome, and that for the nourishment of
 God had prepared two stones; from one
 which they sucked milk, from the other honey.
 And thus were they preserved in health and
 safety, until years came up upon them, and hav-
 ing attained strength and growth they return-
 ed each unto their Mothers.

In the same *Medrashim* or *Homilies*, we read
 that good *Mordechay* suckled *Esther* at his own
 breasts; and this was the cause of those honours
 and dignities, which she conferred upon him
 after her own advancement to the King's
 bed.

Therefore what Woman can patiently en-
 dure, that her Son should be in want of neces-
 saries.

The Philosophers, who treat of morality and
 virtue, say that the condition of a Woman is the
 same, with the prefects of a County.

For such a man if he prove faithful to his
 Prince, rule and govern his Subjects well, in-
 crease his Masters dominion and revenues: sure
 he shall obtain a great reward from his Prince,
 shall be dignified with the chiefest honours and
 promotions: but if he have been of a contrary
 behaviour, there is no expectation of reward or
 advancement: unlesse, it be unto the gal-
 lows:

After this manner is the Mother placed by
 God over her children: if she have made good
 provision for their needs and necessities; and
 seasonably applied things convenient, they will
 shew forth sufficient proofs of their ingenuity
 and generous disposition; and the Mother shall
 want no reward in this or the other life, and
 shall have her seat in Paradice among the just.

But if she have fed them with hard and servile food, so that her rustick and heavy breath hath made their understanding likewise dull and heavy, she shall be taken away by Divine Justice, and cast head-long into hell.

Neither is it comely for a Woman to walk with naked breasts, least the milk contracting over much cold, occasion the collicke, and other grievous diseases, which may retarde the growth of her infant.

A woman who giveth suck ought not to go with naked breasts.

And especially she is to beware of Sabbath-day fasts, chiefly in the morning: when not so much for her own, as the infants sake, she should strengthen her languishing stomack with some hotter meats.

They must also take heed, not to carry about their children naked, nor permit them to run up and down, either in the day or night season: for hence some great danger is eminent to them, according to that saying; 'The Sun shall not burn thee by day, nor the Moon by night, Psal. 121. 6.

Neither are little Ones to be carried naked to bed, or permitted to rise or go to bed after this manner, but the Shirt must be put on and off in bed, that they may be accustomed betimes to bear a modest mind towards God, remembering, 'That the World is full of the glory of God, and that darknesse to him is all one with light.

Wherefore it must be their custome to walk covered: for the Majesty of God passeth over them, so that if a man walk bare-headed, he is to be judged to run his head maliciously upon the Divine presence, to be deprived of all modesty and forgetful of Gods Commands. Hence

They must be accustomed to walk covered.

Traet. Kal-
lah, &c. de
Sponsa.

we read in the *Talmud*. 'The Scribes
'and Senators of *Jerusalem* one day sittin
'in their Gate, saw two Youths, the one walkin
'ing bare-headed the other covered, At the sight
'of them Rabby *Eliezar* broke out into thes
'words; that bare-headed Boy is a bastard: Reab
'by *Jehosua*; that he was conceived by a men
'struous Woman; And R. *Akibham*, that both was
'true; Afterwards R. *Akibham* questioned the
'Mother, how she came by that child? and she
'answered, at the celebration of my nuptial
'I suffered my monthly flux, so that my husband
'according to the prescript of *Moses* departed
'from me, and another from my bride-men had
'accesse to me, from whose stol'n meeting
'conceived this Son.

Therefore it is ominous to have a Boy
bare-headed; especially from the seventh
the thirtieth year of his age, they are to receive
constant and diligent admonition to walk co-
vered: for from the thirteenth to the last extent
of our life, the contrary is prohibited.

It must be their practice also from their
child-hood, to use a girdle about their loins
therefore devout Women constantly sew on
upon their childrens coats; by this means
teach them their duty. For the girdle pur-
the heart from the privities, so that the heart in
prayer looks not upon them, and have immodest
cogitations.

Also when the child first learns his morning
prayer, he must use among other, these words:
'Blessed art thou O Lord, who dost gird *Israel*
'with strength, whereby a girdle is chiefly de-
signed, for if they wanted that, this prayer
would be uselesse and sinful.

Chil-

Children also must have no permission from their Parents, to walk bare-foot, for the avoiding all manner of dangers; especially in December and January, when the Cats run proud: for they may soon tread upon something of a venomous nature; coming from these cats, whereby a tumour or swelling of no easy nor speedy cure may arise upon the feet.

When they can speak clearly and distinctly, they must be taught some choice sentences of Scripture on morning and evening, Sabbath and holy dayes they must accustome themselves to salute their Parents after this manner; 'A good day to you: I wish you a good Sabbath, &c.

in their very child-hood they are taught holy things.

But when they have passed the seventh year, they must adde the Name of God to their salutations, and say; 'I pray God grant you a good day. For thus Boaz saluted his mowers; God be with you; also God blesse you. Yet they dare not mention the Name of God, but in a cleanly place, far remote from all filth and nastiness, of which I shall have a larger treatise in another place.

The Parents also teach the children the Hebrew names of their domestick Utensils, and all manner of household-stuff, that they may be soon accustomed to their proper language, whence it comes to passe, that they mingle a number lesse company of Hebrew words, with their other native language, that all cannot without some difficulty understand them.

But the pure corrupt Hebrew dialect is spoken in no quarter of the World: onely the most learned Rabbins after much study and pains have attained the ability to speak it.

They

They must ear-
ly avoyd
Christian com-
pany.

Five yeares old
they begin to
learne.

They must betimes take diligent heed, to have no commerce with Christians; not to play, nor drink, or have any community or society with their children: For their Parents describe the conversation of Christians to be so horrible and abominable: that from the very cradle they conceive an immortall hatred against them.

At the fifth year they begin to learn letters and Paintings. (For most, who are of sufficient estates, maintain in their families a Rabbine or Master, for the education of their children.) And when the boy is first able to read, he is taught to translate the Pentateuch into his country tongue.

In the Book intituled *ספר חנוכה* *Schooth Amunah*, that is, ways of Faith; it is thus written. 'When the Childe is first brought to the Rabbins School, his Mother must give him pieces of Bread, spread with hony and Sugar, adding these words; *As this bread is sweet and delightfull, so will the law be to thy heart: Like Sugar to thy tongue, and like hony to thy lips.* &c. Beware of mispending your time in Schoole in frivolous and idle talk, learn to speak the pure words of the Law, let onely the Law come forth of thy mouth; so shall the glory of the divine Majesty sitt upon thy head, and always accompany thee. For God doth embrace those with favour and loving-kindnesse who speak nothing, but what is good, and drawne from the word of God. Hence those who affect the name of wise men, with that at the desolation of *Jerusalem*, when the Priests and Levites were expelled *Judea* by their enemies, yet the divine Majesty did not depart with them; And when the great senate of *Jerusalem*

When the Sanhedrim were cast out, yet not then
 was the divine Majesty expelled from their ha-
 bitation: But when the boyes was driven out
 of their Schooles, then the divine Majesty was
 forced with them into banishment; according
 to the prophesy of *Jeremy*; 'Her children are
 gone into captivity before the enemy; And
 from the daughter of *Sion* all the beauty is de-
 parted. All the beauty, that is, the divine pre-
 sence in which all the excellency of the city
Sion did consist, Therefore when the boys sitt at
 the Rabbins feet, they learne the words of the
 Law, and sound nothing in their mouth but the
 word of God: because the divine presence doth
 dwell in them, and is refreshed with the breath,
 which proceedeth from their mouth. For yet the
 child is pure & holy, being not pricked for the
 commission of any sin (but at the thirteenth year
 he is called *Bar Mitzvah*, *filius precepti*; because he
 is under the obligation of the divine precepts,
 and first comes under the guiltinesse of sinne) if
 he observe them not.) Rabby *Samuel* the sonne
 of *Nachman*, sayd according to the opinion of
 Rabby *Jochanan*; 'who instructeth his sonne
 in the Law, and word of God, is worthy to
 sit before the presence of God in the Univer-
 sity of heaven, as the prophet *Jer.* 25. 29. speak-
 eth; 'if thou be covered I will make the to sitt
 and thou shalt stand before me; that is, if thy
 sonne say the Law, I will admit him into the
 University of heaven, and make him partaker
 of eternall life: But if any teach not their
 sons, but give them clownish education; they
 had better be blind, then enjoy the light, and be
 compelled to see their childrens ignominy and
 disgrace; as we read of the Patriarke *Isaac*: 'his
 cics

Err. Rabba
Self. 65.

A Boy ten years
old learneth
the Mishnah.

At the thir-
teenth year he's
filius præcepti,
and bound to
the observation
of the law.

'eyes grew dim, and he could not see. Here by Eliezar the sonne of Azariah said, 'therefore Isaac's eyes grew dim, that he might not behold the impudent and shamelesse manners of his son Esau. Gen. 27. 1. We also read in the Hebrew Homily, that Abraham died five years before his appointed time; that he might not see the wicked and impious disposition of his grandchild Esau. Gen. 27. 1.

After the child hath attained to the tenth year, and also some mediocrity of knowledge in the Law and Pentateuch; his next study is the Mishnah or second Law, and he must apply himself to the Talmud; from whose text he cannot without impiety depart; because it containeth the foundation of all Jewish traditions and constitutions, and all divine and humane Laws.

At the thirteenth year he is called a sonne of precept, בן מצוה because he is now liable to the observation of the Law, and must keep the six hundred and thirty precepts, which contain in brief the summe of Moses Law, and the Jewish Religion; and now begins to be guilty and obnoxious to divine and humane punishment upon the transgression of them. But the imputation of all his sins committed before this age is layed to the Fathers charge, and he onely is punishable for them: Therefore after the completion of this year, the Father calleth together the Jews, and testifieth before them that his Son is come to age, hath learnt the commandements, been instructed in the Talmudick expositions, decisions and customs concerning the Phylacterys and Hems of their garments; can recite the benedictions and daily prayers, &c.

And therefore he the father is free and clear, and

and doth shake off the sins of his son from him-
self; and that his son is hereafter *Bar mizvab*,
that is, subject to the commands of the Law,
and accountable for the transgression thereof.
When these things have bin established and con-
firmed in the presence of the Jews, the Father puts
up his prayer. 'I thank thee O God, that I am
'now acquitted and discharged from my sons pu-
'nishment; and with earnest desires and suppli-
'cations request of thee; that my Son may lead a
'long life in all manner of good works.

In the fifteenth year they begin the *Gemarah*,
that is, the complement of the Talmudich text,
which containeth subtile disputations and ac-
curate decisions of various doubts that occur in
the text: and in this they exercise the sharpness
of their wit; and continue these studys the
greatest part of their life, They bestow little or
no time in the Prophetical books, neither
weary themselves with reading them: as I have
found many Jews of a great age, who never read
so much as one of the Prophets. Hence have
they so little knowledge of the Messiah; and
those promises in Scripture concerning him,
either seem darke and obscure to them; or are
for the most part unknown to them.

Their Boys at the eighteenth year marry *At eighteen*
wives (for this time according to the common *they marry.*
rule of the Talmudical Law is assigned to wed-
lock: yet often times for prevention of forni-
cation they begin sooner,) but Mayds are
placed to husbands when they have once passed
twelve years and a day.

At the twentieth year, they have freedom to *The 20th. year*
traffick, make bargains, exercise marchandise, *they have li-*
berty to trade.
hire, lett out, buy, sell, change, deceive,
cheat

cheat, of which the Christians to their sorrow have too often and frequent experience: Since then our youth is now become a son of the commandments, and is assumed into the order of Jews, it shall be our next business to shew the behaviour of all young and aged persons after their admission into this company.

CHAP. IV.

How the Jews arise from Bed, and compose themselves for Morning Prayer.

AT the tract *Bava Basra* in the *Gamara*, R. *Eliezar* surnamed the great, teaches that from the fifteenth of *June* to *Pentecost*, they ought to rise before day; because the nights are of a greater length; but from *Pentecost* till *July*, they may rise by day light; by reason of the shortness of the nights. These *Sophists* or *Doctors* of their Law prove this by some sentences taken out of *Jeremias* Lamentation, and the story of *Ruth*; which we here forbear to repeat for their ineffable subtilty in such explication surpasseth far humane infancy. The Women who affecteth the reputation of piety, ought to excite and stirre up her husband; and perswade their children, without any discrimination of difference; though they have passed the thirtieth year of their age, and become obnoxious to the commandments of the Law, Their wise men do so write, that every man ought rather to call and awake the day; then to be awakned and led up by it; as the *Psalmist* singeth וְקוֹל הַיּוֹם יִשְׁמָעוּ

I will stirre up the morning. That is I will
 e: Shall call up the morning, and the morning shall
 the call not call up me; according to the explication
 of Jew in Eccha Rabbet Lament. 2. 19. But they are
 he be compelled to this by necessity of performing
 after their morning prayers, which are to be sayed
 at rising of the sunne, according to the doctrine
 of David, **וְהָיָה עִירָא עִירָא**, 'They shall *Berachoth.*
 fear thee with the sun; that is, at the rising of *fol. 29. 2.*
 the sun, shall praise thee with their morning *All prayers are*
 devotion. The Cabbalists say, that at break of *heard in the*
 day all mens prayers are heard; and this they af- *morning.*
 firm not without great proof, and much rea- *Psal. 72. 5:*
 son. The Prophet Jeremy, saith in the Lamenta-
 tion 2. 19. 'Arise, cry out in the night, in the
 beginning of the watches; that is, at the ap- *Psal. 42. 9.*
 proach of day. And also David in the Psalms,
 The Lord will command his loving kindnesse
 in the day time; and in the night his song shall
 be with me, and my prayer unto the God of my
 life. The saying of the Rabbins upon this is,
 The strong and industrious shew themselves a- *Tal. Pesach.*
 ctive in the performance of Gods commands. *fol. 4. 1.*
 It is therefore a work of the greatest merit and
 excellency to rise early before day light, and
 close day and night together by holy Prayers
 and singing of Psalms.
 Sloth and remisnesse is no way befeeming a
 Jew, who ought to give constant proof of his a- *They must arise*
 lacriety and readines in rising; and thus to think *with alacrity.*
 with himself; if any Christian were at the doore,
 who owed me mony, or would pawn somthing
 of value, whose coming might be gainfull unto
 me; or if I were invited by a Prince or some
 great Person, from whom I had expectation of
 some favour, or considerable gift; or if he would
 entertain

They must lament the desolation of the Temple.

In the tract. of the Sanhedrim.

entertain me among the number of his Domesticks, certainly I should not loiter, or use delay. Therefore I ought to desire nothing more, than to rise with chearfulness & speed; that I may serve the king of Kings, who affordeth me perpetual maintenance, from whose grace I enjoy life, and the continuance thereof, and obtain safety and preservation from my enemies. Who so is truly pious he spendeth the whol morning in sorrow and lamentation, for the desolation of the temple of Jerusalem; & in each particular morning petition, he desireth a speedy restauration of the City and Temple. If any one rise by night in the dark to bemoan the condition of the Temple of Jerusalem; God will in compassion attend to his prayers & supplications. The Rabbins have this disputation, on those word in the Lamentat. of Jeremy, *With a weeping she wept in the night*, that is, *All nocturnal groans and weeping are so grievous, that at the hearing them, we cannot without much difficulty abstain from weeping.* So it happened to the most wise Rabbi Gamaliel, who when he heard a woman in the night time bewail the death of her son, watered his face with many bitter tears. Rabba said according to the opinion of Jochanan; if any happen to weep in the night, the stars and planets bear him company. The wise men write, that God gathereth all the tears which fall from mens eyes in their lamentations, and treasureth them up in a Bottle. And when any cruel and unmercifull Edict or Writing, is published by their enemies to destroy and ruine the Jews; God then remembreth them, who poured forth so many tears, and taking this bottle, poureth it out upon the Writing: so as to blot out the characters, and free the Jews from the Captivity.

Here.

Hereupon the Prophet David saith, *Put my tears*
into thy bottle, are they not in thy book? Davids
 meaning is, that God should pour out his
 bottle of tears upon those libels which
 had come forth against the Jews, and al-
 together take away the legibleness of the wri-
 ting; wherefore he saith in another place, *Those*
who have sowed tears, shall reap joy. The Author
 of the book *חכמה רבתי* *Reshis Chochmah*,
 that is the beginning of Wisdom, page 111.
 writeth, that he received from his Ancestors,
 that men should do well to wash their fore-
 head with tears, because some sins written up-
 on the forehead may by that means bee wiped
 out; and hither tendeth those words of the
 Prophet, *Set a mark upon the foreheads of the men.*
 The Cabalists write, If any would prevail of
 God by his prayers, and obtain freedom for
 the children of Israel from their long banish-
 ment, hee must pour out his soul before God
 the next day, and sincerely from his very heart
 weep and lament, and by this means his petition
 shall be granted: For at that time there is no-
 thing, which can be an obstacle to their pray-
 ers; and there is no man, who speaketh evil
 against the children of Israel. And this is the
 sense of that verse in Jeremy, *The Lord doth roar* Jer. 25. 30
from on high, he shall mightily roar upon his beauty;
God roareth upon his beauty; that is, upon his holy
 Temple of Jerusalem, whose desolation hee
 therefore permitted, that the Jews might call
 upon him for its restoration. Hence proceed-
 eth the saying of the Prophet David, *Lord thou*
shalt bear my voyce in the morning; in the morning
will I direct my prayer unto thee; and look up. In the
morning, that is to day; I will go unto thy house; to

Therefore
 in 1654 years
 no Jew hath
 made any sin-
 cere prayer in
 the morning,
 because they are
 not yet freed:

as to avoid going thither by night. For at the beginning of night, God causeth all the gates of heaven to bee shut, and the Angels sit silently before them; but the devils, and malignant spirits are permitted to pass unto solitary places, where none can meet them without some hairing or danger; But,

*When dewy night had pass'd its middle way,
And fresh Aurora's horses breath'd the day,*

The crowing
of Cocks
whence.

There issues a Proclamation in heaven, That upon the approach of the day the gates be opened, lest any mans prayers bee hindred the audience. Which when the Cocks hear on earth, they streight begin their crowing, that men may bee raised from sleep, and then is that the powers of darkness end, and are reduced incapable of doing any further hurt. Therefore also have the Sages appointed the form of Thanksgiving to be used in the morning about Cock-crowing, *Blessed bee thou, Lord, our God, the Lord of the whole world, who hast given the Cock the intelligence to distinguish the day from the night.* In short, he needs no Enslaver that hath the fear of God for his constant companion.

Let no man
arise naked
from bed.
Orac. Chajim.
Num. 2.

Tract. Talmud.
de Sab. c. 16.
fol. 118. 2.

Now a Jew is not to arise upright in his bed without his cloaths, nor yet sitting thereon put on his shirt, but lying on his back, and covered with the bed-cloaths, to creep into it, lest the walls and beams should discover his secrets. And to this purpose doth Rabbi Joseph boast in his Tractate of the Sabbath, *Never in my life did the beams of my house behold the border lappet of my shirt,* meaning, that hee had never

put on his shirt being naked, but well covered with his bed-cloaths. Hence was that constitution of the Sages, *That a man ought not to put on his shirt being naked* (to wit, sitting on his bed) *Specul. Adens* much less to rise unclothed, or to stand so in *c. 16.*

his chamber: For it might chance some fire to happen, or some sudden noise to arise, whereby possibly being scared, hee might bee forced to quit his chamber without cloaths, in which case, what should he do? or how should hee cover the shame of his circumcised parts? Lest of all (with reverence bee it spoken) ought he to return his urine, being naked by his bed side. For of those the Prophet *Amos* speaks, where he saith, *Who stretch your selves upon beds of Ivory, and make an unsavoury smell in your bed-cloaths* *Amos 6. 5.*

(For here the Hebrew סרידי is by them interpreted, *To stink or be unsavoury*, as also *Jer. 49. 7.*) Here (saith *Rabbi Jose ben Chanian*) are understood *Those who make water naked by their bed side.* *Tal. Schab. fol. 62. 2.* Let no man think thus with himself,

All things are hid in darkness, I am alone in my chamber; none sees mee. God forbid, such a thought as this is, should come into a pious mind, for the divine Majesty beholds from on high, and is present every where; and *All the earth is full of his glory*, saith *Esay*, and, *The darkness unto him is as light*, as *David* saith, *Psa. 139. 12.* *Esa. 6. 3.*

Besides these things, a Jew is to take special care lest he put on his shirt or other garments, the wrong side outward, or preposterously. The right shoo is to be put on first, next the left, yet is the latchet of the left shoo first to be tyed, afterwards the right. Hee whose shooes are made without latches is to put on his left shoo first (at night the left shoo is alwaies first put off, as

Their shooes in what order to be put on;

that pious Rabbi Jobanan commands.

When clothed
let him leave
his chamber
with his head
cast down.
Carefully well
clad,

Afterwards when he is quite clad, with his head hanging down, sad and afflicted (for the destruction of *Jerusalem*) hee is to leave his Chamber, not with his head lift up, or bare-foot, much lesse without his hose, as is the custome of wicked and vain men, but wholly and accurately apparrelled, and that both by reason of the most holy majesty of God, which continually hovers about his head, and also for that it is unseemly and immodest to go naked before others.

They must go
to the privy in
the morning.

Spec. ard. c. 40.
Orach Chajim
number 3.
Am. 4. 12.
Pl. 103. 1.

Mich. 6. 8

After this hee must betake to the privy, and there ease himself of the necessity of nature, that by this preparation hee come pure to his morning devotion, and cleansed from all pollution, as it is written, *prepare to meet thy God O Israel*, to which purpose is that of *David*, *blesse the Lord O my soul, and all that is within mee blesse his holy Name*. Here, according to the exposition of the Rabbines, *all that is within mee*, doth signify the body freed a clear from excrementitious filth. For the sacred name of God is to bee used with all purity and cleanness: therefore they are carefully to avoid all defilement of their vestures. In all these things a bashfull and modest behaviour is requisite, although in a secret close and dark room, as it is said, *It becometh thee to walk with care and modesty before thy God*; this by Rabbinicall violence must have reference to the house of office. And their ancient Saints whom they call *Chasidim barishonim* entred not this place of privacy, without first asking leave of the holy Angells; but before the entrance they say, *glorified be the most glorious holy and high ministers; keep me, I pray, keep me*, be

me; help me; stay, while I go in, and return out, for this is the manner and custome of all men. Because the holy Angells are always present to good men; but entering not into places of such uncleanness, must bee entreated to stay patiently without. Yet because these Chasidim have in our daies ceased; there is no further use of that prayer: and if any do put it in practice, hee is liable to the imputation of pride and arrogance.

None moreover must strive against his nature, nor refrain (when necessity urgeth) from easement of his inwards, for this were a grievous offence, and would bring the whole body into great danger, to wit, of the belly-ake, stinking blasts & the like, in the section קדושים *chedoshim* wee read, do not defile your selves, but be holy unto mee. This the wiser Rabbines have expounded of those, who, when nature requires a relaxation, do contain their urine or excrements: and have said, that he who strives against this necessity, and keeps in his ordure, is polluted, unclean, and a transgressor of this precept. Also the back parts must bee wiped with the left hand, not with the right: For in reading the holy Scripture, they point at the lines with the right hand, with it, shew the accents and points, write the holy names of God, and the Angells, and fasten the Phylacteries on the left hand, &c. But they must take diligent heed, to have no thoughts of God, or his comands in such places, especially not to pronounce any of the divine names therein. The wisest of the Rabbines say, that his life shall be cut short, who mentions the name of God in a polluted place. *The Schollers of Ra-*

Lev. 20. 25.

With what hand they are to wipe the backside. See Talm. Berach. Fol. 62 1.

They ought not to think of God, or mention his name in a place polluted.

Traſt Talm.
Taanis of fa-
ſting.

Their morning
waſhings.
Orach chajim
numb. 4. Spec.
ard. c. 10.

The order and
manner of it.

bi Siram once asked their maſter, how he attained that extremity of old age? among other things he answered, the Law and word of God never came into my mind in any place of uncleaſneſſe, much leſſe did I ever ſpeak the name of God therein. They muſt alſo turn the face either Northward, or Southward, but never towards the Eaſt or Weſt, by reaſon of their reverence of the divine Majeſty, which hath his habitation in the Weſt, they ſay: and alſo becauſe of the Temple of Jeruſalem, towards which their face, not backſide ought to be turned. But at preſent I will omit the excellent morals of the Jews, and go forward to mention their preparation unto morning prayer, by waſhing of the hands. Thoſe Prime Sages of the Rabbins write, that in the morning, none before he had waſhed ought to touch his naked body with his hands, unleſſe he will undergo a great danger or hazard. For at that time the hand is an unclean and venomous thing, becauſe of many impure and noxious ſpirits which lodge in it, untill waſhing Purge them away. If any touch his eyes with unwashed hands, he becomes blind, if his ears, deaf, if his noſe, there will be a diſtillation of ſnivell, if his mouth, there followeth a ſtink, if any hand touch the other, they catch the ſcab. Firſt the right hand muſt be held under the baſon, and there receive water into it: and the like muſt be done to the left; before one hand may ſafely touch the other. There muſt be no ſpare of water; For as Rabbi Chasda ſaid, who uſeth much water for the cleaſing of his hands, he ſhall obtain much riches in the world. They muſt waſh high upon the arm, leſt any filthy water get up the hands and afterwards pollute them.

Then

Then the mouth and face is to be washed, because of its formation after the image and similitude of God, as it is written, *God created man after his own image, in his own likeness created he him.* The Rabbins expound these words in this similitude; *A famous and neat Artificer bestoweth upon his friend a cup of his own most excellent workmanship; when this man seeth the Artisan coming to him, he taketh care to wash and rinse his cup, lest perhaps the other bee angry to see his own handy-work kept with no more regard or cleanliness.* Therefore the Jew is obliged each morning to go to School, and appear before God his Creator, to supplicate, and worship him, and consequently wash his face and mouth clean, lest the Master Artisan of all Artisans bee displeased at the beholding this pollution of his creature. In Berishis Rabba, or the great Exposition upon Genesis, our Sophies expounding this sentence of Solomon, *The merciful man is good to his body,* say, *That he doth good to his body, who is studious of cleanliness and neatness.* Who then dare mention the most holy Name of God with a mouth yet poysonous and stinking?

The mouth and face must be washed.

Prov. II. 17

Who cometh to wash his hands in the morning, must have underneath a bason to receive the foul water, for the ground must not be so much as wet by it; nor is it to be cast into places, where men frequently walk; for some are found to abuse it to a magical use.

They must use a Bason.

They must wash, and then dry the face with much pains and care, who doth otherwise, his face will be overgrown, and deformed with scabs, boyls, and wrinkles. Neither must they wipe their face with a towel not well washed, and by no means with their shirt, which is the practice of some

And a clean Towel.

sleepy sluggards; for this (say the wise men) causeth oblivion, and debilitates the strength of the understanding.

Having washed they say this benediction.

When the hands and face are washed, they give thanks to God presently in these words, *Blessed art thou Lord our God, who hast sanctified us with thy Precepts, and commanded us to wash the hands.*

When they must wash.

The hands are to be washed, as often as they have these following necessities; Every morning when they rise, as often as they do their business, and evacuate; when they come from the bath; when the nails are pared, shooes pulled off, the naked body scratched, a carcass touched, when they have walked by dead bodies, or performed the duty of an husband, or if they have cracked a louse; if a man after any of these accidents abstain from washing; if he be learned, hee is rendered forthwith ignorant, and void of learning; but if hee be unlearned, and of no literature, he is altogether alienated from his right understanding.

These are sufficient to purifie and sanctifie a Jew, for his morning devotion; yet two things remain, which wonderfully augment the sanctity of their prayers, whereof I must say something, for the better understanding of what followeth after.

Of their Vestures.

Orach. Ch. 1.
Jin numb. 8.

Spec. Ard. c. 48

Minhag m. p. 6.

They have a four-cornered garment, or little cloak, which at their rising is put on with their other cloathings, but some take it not till afterwards when they begin to compose themselves to prayer. It consists of two four-cornered pieces, sometimes of silk, sometimes of sattin, which are so drawn together, and fastened above with two small fillers, as they leave space to put in the head at; and both these peeces hang down from the forehead, back, breast, shoulders. They are called

led ארבע כנפות *Arba Canphos*, from the four corners. From each of which there hangeth down in a knot a long fringe, consisting of eight white or woollen threads, of the breadth of four, eight, or twelve fingers. These fringes they call ציצית *Zizis*, whereof they write wonders, of which I shall touch but a few. Those who surpass others in piety and sanctity, as many dayes as they use this little cloak under their outward garment, they so wear it under the doublet, or put it on at prayers, that the fringes may hang out, and appear visible to the eye. The two peeces and fringes must hang down the forehead and back, that the commands of God may hang about them, as rattling instruments do from children. At the putting on hereof, they use a short prayer, and give thanks to God for commanding the use of these fringes, saying, *Blessed be thou, O God, who hast sanctified us with thy Precepts, and commanded us to bee clothed with Tzizis.* Bur for what end is all this? that they may alwayes think and meditate upon Gods commands, that his precepts may bee ever in their sight, that they may thereby bee drawn away, and withheld from sin, and be admonished of the observation of his Statutes, accordingly as they write: *Thou shalt speak and say to the children of Israel, that they make themselves fringes on the corners of their garments, and that they put in them blue Ribbands, at the sight whereof, they shall call to mind all the commands of the Lord, and not follow their own cogitations and eyes, which go a whoring after divers things; but rather do these things in memory of Gods commands, and be holy to God.* Hence the wise men say, *That the eye and the heart are two great inticers to sin; therefore the Law commandeth fringes, that at*

With what prayer they put them on.

For what end?

Num. 15. 17. They had this colour formerly from a fish, which is not now known, therefore they use white strings.

the

Tract. Talm. of
the Sabbath. c.
16. f. 118. 2.

In what esteem
they have the
precept of
fringes.

the sight thereof, they may think of Gods commands, and abstain from sin. In a Tract of the Sabbath, Rabbi Joseph said to Rabbi Joseph ben Rabba, what precept was your father, as he best remembred, admonished to observe? he answered that of the fringes, for when he went up any steps, and had trod upon his fringes, and torn some one of the threads, he forthwith, before his removal from the place, mended the rent. The wise men equal the precept of fringes, with any other command of the whole Law, and write, That the observer of this command shall be accounted of, as if he had kept the whole Law. But how? each fringe consists of five knots, which are compared to the Pentateuch. The addition of eight threads, makes the number thirteen, and the numeral letters of the word ציצית *Zizis* gathered into one, make six hundred; whereby the whole summe will amount to six hundred and thirteen, according to the number of all Gods commands, into which the whole Law is divided; Therefore hee who studiously observeth the precept of fringes, shall perfectly and absolutely keep the six hundred and thirteen commands. This is proved by a Cabalistical supputation in the Rabbins School of Arithmetick. We read in the same Tractate, how one of the Ancients was restrained from sinning, and a strange woman converted to the Jewish faith, by the sole force of this precept. The matter was thus acted: A certain disciple of the wise men, who was of great proclivity to lasciviousness and whoring, having heard of a noted Whore, who would admit no man at a cheaper rate than four hundred Crowns, gathered together the summe, sent it to the woman, and appointed the day of meeting, The time came, and the Jew

entring, saw her seated in a golden chair, the bed adorned with rich coverings of Phrygian work, and all the inticements and provocations to wantonness; while he was thus allured by these incitements, and he hasted to uncloath himself for his purchased delight, presently the fringes of his vesture fortunately flapped in his face, wherupon he began to think of God, and his commands, and falling upon the ground, hee bridled and restrained Jezer harah his evill spirit, to wit, his impure and sinful lust, neither could he be brought ever after to give his minde to women: which shee perceiving, thus set upon him; What obscenity, or unseemliness have you seen, which hath moved you to refuse mee? hee answered, the Lord our God hath commanded us to worship him, and given us signs whereby wee should call to mind his precepts, these (while I beheld them) have admonished mee of my duty, and deterred me from sin. She answered, what is thy name? which is thy Country? who thy Master? what the School wherein you have spent your time and study? which she bearing, made no reply, but gave him good leave to depart, and forthwith made sale of all her goods, and betook her self to the place of his habitation, and made inquiry for him at the School where hee employed his study? The Rector of the Colledge asked her what was her meaning? she answered, to be initiated into the Jewish Religion? and be given in mariage to that young student named N. N. hee may now lawfully (said she) by the right of mariage enjoy that bed which he would have polluted by illicite copulation; The Rector understanding this, admitted her into the Jewish Religion, and joyned her in firms wedlock to the man whom she

desired. From whom shee begat children of rare ingenuity, most of whom became wise men, and Rabbines of great fame, and at last, rich with gifts of nature, fortune and piety, she payed her debt to destiny. Moreover the Sages write, that Boaz was by the remembrance of these fringes, with-held from unclean lust; when chaste and modest Ruth lay by his side; and that Joseph had been perswaded by Potiphars wife, had not these fringes deterred him. Raski hinteth thus much in his Commentaries, which is explained with more words in the Talmud, at the Tract sola, or of the woman suspected for adultery, c. 1.

In nunc et verbis virtutem illudde superbis.

Who will now say, that the safety of the republick doth not consist in these Jewish fringes? But I cannot omit this following story; because of the fame and estimation of a miracle, which it hath obtained among the Jews; and is there written in their books of Ceremonies; that women and children unskillfull of the Talmud, might come to the knowledge of it. In the tract Bava Basra, or of the damages which are brought upon them either from men or beasts, it is written. Rabbi Iqchanan, on a time beheld a chest filled with Jewells and pearls, which when a Disciple of his standing by, named Bar Emorai, had a great desire to convey away by stealth, the things about it beganne to shake and tremble, and there came a voice out of the air saying, Oh, Bar Emorai, desist from this attempt, the chest is not thine, but belongeth to the wife of Rabbi Chasina ben Dusa, who shall hereafter fill it with blew threds and fringes, for the service of the just in the World to come. Here is an instruction for pious women, that after this example they provide in their houses

houses, hemp and wooll, with which at a time of need these torn fringes may bee repaired, and themselves thereby purchase a great reward in the world to come.

Women are not obliged to wear a Coat thus fringed, yet they may bee permitted to use it if they please. They find that *Mical*, *Sauls* Daughter used these *Zizios*, or fringes, but in the Book tituled *Siphre*, *Rabbi Iehuda ben Babba* saith, *Our wise-men are of their own accord bound to the Observation of fringes; but not Women; but if any of them have a desire to this wear, shee undergoeth the imputation of pride, and is deservedly laughed at, for this is an injunction solely for men, not women.* In brief, he who constantly carrieth about these Fringes, is safe from hurtfull Devills, which hath been proved by experiments of confessed truth.

It remains that wee come now to the other complement of the Jewish prayer, their *Tephilim* or *Phylacterys*, which are double, to wit, of the head, and of the hands. For as they have a monitory or sign, whereby they may remember Gods Commands, So also for their Devotions sake they tie a knot upon their nose, that they may make so much the more Religious Prayers unto God. They tie this knot because of those words of *Moses*, these words which I command thee this day, shall be in thy heart, and thou shalt bind them for a sign on thy hand, and they shall bee as frontlets between thine eyes; this ligation is made after this manner.

They take a small peece of calves Leather, having four corners and eighth folds, so that it must have four distinct and separate hollows, within which they include four severall places of Scripture

Of their *Tephilim*, or *Phylacteries*.
Phylacteries of the head.
Orach. Chajim number 25.

ture written upon parchment, to wit; from the 13. Chapter of *Exodus*, and the sixth and 11. of *Deuteronomy*: They bind about these Scroules with [Calves or Cows hair pulled from the Tail; So that the extremities thereof shoot forth from between the skin, to manifest that they are made after the right manner. They sow and fasten this Leather with fine thin strings, made of the nerve of a calfe, Cow, or Bull, or if they have not these at hand, with such thin thongs and ligaments of calves skin; after this they tye a long black thong to this thick skin, together with a knot each way moveable.

The whole business thus made, and fastened, is termed **תפילין** *Tphillin precatoria*; that is, remembrancers of their prayers, in Greek *phylacteries*. They bind them to the head, so that the thick knot, wherewith the writings are inclosed, is placed between the eye-brows just before the brain, that the divine mandates may bee fastned in the Jews brains, and the sanctity of their prayers be augmented, and the commands of God receive the greater confirmation and observance, according to that of *Moses*, they shall be for a memorial unto thee before thy eyes.

Phylacteries of
the hand

Then they take another four square peice of skin, & make it up after the manner of the former, penne down some verses into a parchment, from the 2. of *Exodus*, and inclose them within a thin hollow piece of Leather like a fingerstall, and then they sow to that other thick Leather, adding a long thong; this they commonly call **תפילין של יד** *Tphillin Schel jad*, the Phylacteries of the hand. These are bound above the elbow of the left Arm, upon the bare skin; So that the thick Leather touching the flesh, and the writings stand

stand opposite to the heart; that the heart behold-
ing, they may pray with the greater fervency,
And they involve the long thong about the Arm,
that it may come down unto the outward part of
the hand; and by this means is that precept satis-
fied; *and the words that I command thee this
day, shall be in thy heart, and thou shalt binde
them for a sign unto thy hand.*

They first put on their manuell phylacteries, and
then the Phylacteries of the head, consecrating
them with this benediction; *blessed art thou Lord
our God, Lord of the whole world, who hast
sanctified us with thy precepts, and command-
ed the use of Phylacteries*: in the mean time
with eyes cast up, they very devoutly behold the
knot hanging upon the forehead. But in the first
place, they fix many pious kisses upon them, and
hit them against both eyes, that they may not by
any means erre from the Command, but truly and
really have an eye unto them.

While they are busied in making up these Phy-
lacteries, they take a great care to represent upon
them the letters of the divine name *יהוה Shaddai*
that each letter may have its right form and pro-
per place. This is esteemed a holy and Religi-
ous matter, which containeth within it much se-
cret efficacy, and variety of significations.

Concerning these Phylacteries, whole volumes
of no small bigness have been wrote; from which I
shall take notice of some few things.

As for the writing of them, that must be per-
formed with ink made of galls, and not of liquid
pitch, and such colours of which Printers and Silk-
diers make use; red, and all colours besides black,
must bee avoided: each severall letter must bee
penned by it self with great caution, that one
climb

In what order
they put on
the Phylacte-
ries.

The name
יהוה is for-
med in the
Tphillim Rab:
Alphes tract of
the Sab. ch. 6.
pag. 77.

climb not upon another, or have any coherence with it, they ought to be written with the right not left hand: above, below, and both sides there must bee drawn a little line, without exceeding this number; and when the lines are once drawn, they are prohibited to annex any further writing; also, to adde, put in, or mend any thing. It is the duty of the Scribe, when hee writeth any name of God, to say in expresse words, that hee penneeth these holy Phylacteries for the glory and honour of God; that so he may attend his writing with the greater care. If there be a letter deficient or superfluous, or if the lines be not of equall length, the Phylacteries are prophane and defiled; and he who useth them, in vain solicites God by prayer, for after this manner the precept hath not its due observance, but the fault and punishment is laid upon the writer. Therefore a pious, religious, diligent, and experienced Scribe is requisite, &c.

Secondly, For the Leather or Parchment; these must bee taken out of one and the same Calfe, or some other clean beast permitted in the Law, which Beast hath been killed, and the Leather dressed by a Jew, not a Christian: but where there is no Jew a Skinner by profession; the Jew which is to prepare the Parchment for the Phylacteries, must help the Christian in the preparation of the skin: for so also the Leather may be well and lawfully drest. The taking of it from a clean and lawfull beast is proved from these words of *Moses*, *that the Law of the Lord bee alwayes in thy mouth*. If these words be inscribed upon the skin of any edible beasts, it is all one as if the words were written upon the whole intire beast which wee are accustomed to eat; and for this reason while it

is eating, the Law entreth into the mouth, but if it be written upon the Parchment of an unclean Beast, which is prohibited meat, then the Law entreth not into our mouth; we could make an addition of many more, but at present we shal stop at this eating of beasts.

Thirdly, The sanctity of these Philacteries is in great and incredible esteem; for first the body of man must bee within and without pure and clean; but because it is impossible for man to continue always in this purity, it is held the best course to put them on at the time of his devotion and prayer: for prayer ought to proceed from a clean body. If they by chance drop from any mans hands; hee, and whosoever beheld them thus lying upon the ground, must with a whole dayes fast make expiation for this great and miserable mis-hap. They are not to be hanged upon a wall, by the long string, open and uncovered, but to bee kept close in a Sack; neither are they to bee left in the bed-chamber, unlesse they bee preserved in a case or Sack of three doubles. A man having these upon him must not willingly fall asleep, if sleep steal upon him unawares, hee must indure it. If hee have any impure dream, the knot which tyeth the writings, ought not to bee touched, but the strings are to bee loose, and the Phylacteries removed, untill his hands bee purged and washed; then the resuming them is lawfull. While these are worn, none ought to let a fart, for this must bee expiated with much penitency; when the necessities of nature urge them, these must bee removed four cubits from them, or else wrapped up in a double bag, and placed in the bosome against the heart.

Women, servants (and some people diseased, especially of the flux) have freedom from wear-

Of the holynesse of these Phylacteries.

Exod. 13. 9.

Esa. 26. 2.
Tract. of the
62b. c. 16. p. 119Other circum-
stances

ing them; because they cannot handle them with due sanctity and purity, nor bee present all the time of prayer, by reason of their subjection to their Husbands, and Masters. The Principall *Rabbines* have also taught us, that women are only obnoxious to those Commands which are always, and not at set times to bee observed. Also in the institution of Phylacteries it is written; *that the Law of the Lord be in thy mouth.* Whence the *Rabbines* conclude, hee who must have the Law of the Lord in his mouth, that is, must teach others, ought to wear Phylacteries; but women are not obliged to teach the Law, therefore not to wear Phylacteries. Neverthelesse wee have found that the Prophet *Jonahs* wife did use them, yet according to the Rabbinicall Doctrin, it is sufficient for women to say Amen to all the Prayers. For hereby they signify their belief and consent to all the Petitions, which their Husbands have put up to God. The Prophet *Esaiah*, speaking of this matter, sayth; *open your gates and let the nation, שמר אמרנת which keepeth the faith, enter in,* that is, as if hee had said, *which observeth Amen, singeth Amen & trusteth to all things which have been desired by prayer; Amen. Selah.*

Lastly, For what reason the Phylacteries should be written in the bare side of the skin, which adhered to the flesh of the Beast, and not in the outward hairy side; after what manner the Letter *ו* must be cut in the thick close Leather, and in the head-phylacterys, the letter *י* is to be expressed in a long knot: and the letter *י* put upon the knot which is in the hand-Phylacteries, so that the divine name *יוד* may be disposed with the most neatness, and how the four corner'd Leather is to be so joyned together, as to bear the similitude of

a little bridge &c. All these are of *Moses* ordination in *Mount Sinah*, and *Moses* learned all these things in *Mount Sinah*, and revealed them to posterity, as we read in the Talmud upon these words of his, *And I will take away my hand, and thou shalt see my back parts*: Upon these words *Rabbi Chamma ben Bitzna* writeth, that *Rabbi Simeon Chasida* said, here it is to be taught that God at this time shewed *Moses* the composition of the *Phylacteries*, &c.

Tract. Bera. chof. : p. 7. Exod. 33. 23.

But lest by too long delay we omit the time of morning prayer, I will subjoin but one story out of the Talmud, from whose authority there can be no Detraction; which because of its miraculous strangeness may well be fitted to this place after the manner of the former, with which I closed the treatise of Fringes, in the tract of the Sabbath, thus the Gemara. *Rabbi Iannas* saith, that he who weareth *Phylacteries*, ought to be pure in body, as was *נחמיה בן חזקיה* *Elisa baal Kenaphim*, *Elisha* surnamed, the Wingcarrier; why so? *Avai* said, that he let out no blast with them, and *Rabba*, that hee slept not with them, but why is *Elisha* named upon this account? The Gemara answereth, in times past the Roman Empire prohibited the Jews the use of *Phylacteries*, and decreed that the wear of this head ornament should cost a Jew his neck; (for heretofore when the Jews were famous for purity & holiness, they wore *Phylacteries* all day upon their head) but that *Elisha* (like a man of piety and courage, who could not by any threats bee deterred from the observation of the command) daily bore these *Phylacteries* on his head; but at length being discovered by a Sergeant, hee betook himself to his heels, and taking his *Phylacteries* from his head

Tract. sab. cap. 4. p. 47. 18

head, had them within his hands. The Serjeant overtaking him, asked what hee carried in his hands, what do I carry said hee? I carry the wings of a Pigeon, then the Serjeant charged him upon pain of death, to shew him them; therefore Elisha opening his hand, they were found to be in truth and reality doves wings; thence he obtained the name of Baal kenaphaium or wing-carrier. But why did he name the wings of a Dove, rather than of a crane, crow, or some other birds.

The Gemara answereth, the children of Israel are compared to a Dove, as it is said, like the wings of a Dove covered with silver, for as the whole strength of a Pigeon is situated in the wings, with the protection whereof, and not with the bill, feet, or any other limb, shee doth defend herself against other birds; so the divine precepts are the wings of the Children of Israel, which preserve them in safety from all injury, so that no Nation can offend or hurt them. Or if you will have a more accurate decision from another place, as the Pigeon hath greater strength and protection in her wings than other birds, for she being weary with flying, resteth on one wing, and flyeth on the other, whereas other birds settle upon a tree or a rock, or else fall upon the earth; so the Children of Israel when they suffer persecution for one precept, and are hindered from the due observance thereof, they apply themselves to keep other Commands from the obedience whereof they receive protection.

Therefore if any one keep the Commandements with diligence, no damage, no injury shall be brought upon that man, hee shall bee a wonder to his enemies, and be delivered from them after such a manner as this Elisha was freed from the Serjeant.

accordingly as many of the ancient Rabbines, who having by the fire side heard these things from old women, have testified, and delivered in the Talmud.



CHAP. V.

Of the Jews morning prayers, and how they behave themselves in their School, or Synagogue.

WE have already mentioned that the Sun-rising was appointed as the proper time for prayer; yet to avoid the prejudice that might accrue upon delay or negligence, the Sages have loosened this prescription, and enlarged this set time to the third hour of the day, which answers to our nine of the clock, however, in those places where the Jews have full Assemblies, as at Worms, Mentz, Francfort, Eriburg; In Moravia, Bohemia, Poland, Ruthon, &c. and have both Synagogues and Schools of their own (for so they call their Churches) there, at their set time of prayer they all go together to their Schools, where they make their prayers after these forms, and in that order we find prescribed in their *Liturgies* or *Machsorim* (that is Cycles or Circles) or other their books of that nature. But by reason in the foregoing Chapter we have a little out-stayed our intention, in cleansing and arraying our Jew, we shall now make a little more haste to what is behind, and cast our business into a narrower compass, intending to dispatch our subject with what expedition we can.

How they go
to the School
in the morning
Orach. Cajim
Num. 46.
Spec Ard.c. 41.

So soon as the Jews are at all points composed and cleansed, without and within, washed, and girded with their fringes hanging down, which is early in the morning, they are not to appear slothful and lazy, but cheerfully and readily to go forth, and like some resolved band of Souldiers ordered to the storming a City, and courageously beginning the assault, to spring into their Schools, as said King David, *Wee will go into the house of the Lord with a noise, and great haste*, for so the Jew interpret וּבְנֵי that is, as if some dogs set upon were at our heels, and upon the pinch. Rabbi Hillel in his Treatise concerning blessings, saith, *He that goes out of School must not use a proud and stately gait (that is) a slow and leisurely one* (perhaps lest he seem to have been tired out with tarrying in the School) Rabbi Avai said, *When they speak about going from the School, now for the going thither, the command is, that it be with swift and speedy pace, according to that of Hosea We shall know and follow on to seek out God*, according to the Jews their interpretation, that is, we shall be cheerful, nimble, and ready, like Huntmen chasing wild beasts. Not unlike a King when at some set day, appoints his Counsellors and Courtiers to meet together in the presence Chamber early in the morning; For as the King himself then riseth early to make trial of the diligence of his Counsellors, & salutes him whom he first meets friendly and curteously, entertaining him with pleasant and familiar discourse, so (it seems) is it with God who willet his sons the Israelites to appear before him in their School early in the morning, to the intent that they may lay forth all their necessities before him in prayer. For (as we find it written again in Gemara) *if hee first enter the School*

and find none there, he is angry with his sons, and saith, *Why am I come, and no body was present? Why have I called, and none answered?* Certainly it shall bee well with him who is there betimes, and talketh with his Lord: How well-pleasing and acceptable to the Lord is the diligent servant, that comes betimes in the morning, and leaves not his Lord to sit alone! Again, wee read in the Tractate concerning Blessings, Rabbi Abhin the son of Rabbi Ada said according to the opinion of Rabbi Isaac, *If any one that useth to come to the School chance but once to bee absent, God inquires after him, what hee doth, and where he is, as saith the Prophet Isaiah, Who is among you that feareth the Lord, that heareth the voyce of his servant, that walketh in darkness, and hath no light?* The meaning of which words is this forsooth, He that snorts in his bed, and comes not the School, hee walketh in darkness, and hath no light.

Esa. 50. 10.

At the door of the Synagogue, or School, they have a plate of Iron fastened to the wall, whereon they are to cleanse their shooes, when they have contracted any dirt, as King Solomon saith, *Keep thy foot when thou goest to the house of God.* Hee that wears slippers, must put them quite off if they bee dirtied, lest the School be defiled, as it is written, *Come not neer hither, loose thy shooes from off thy feet, for the place whereon thou standest is holy ground.*

Eccles. 4. 17.

Exod. 3. 5.

They are to tremble and quake when they enter the School (as if they were going into the palace of a mighty Prince) and to perform their adoration with trembling, according to King Davids opinion, *Worship God in the glory of his holiness, where*

They are to enter the School trembling,

Psal. 19. 2.

(say they) Do not read בְּהוֹרֶרֶת in the glory, but בַּחֲרָרָה in the trembling or fear.

How they prepare themselves to prayers

When they go in at the door, They repeat some verses out of the Psalms of *David*, which are in themselves good, and no wayes contemptible, were they rightly understood, and devoutly spoken. Yet they fall not to their prayers immediately upon their coming in, but are to sit silent some short space, and consider with themselves, whom they are to converse withal; What, and how great an one hee is, who is the searcher of hearts, and heareth their prayers: For this consideration creates in them some greater measures of fear, and heightens their devotion.

The Tractate of benedictions

The Rabbins tell us (in the Tractate of Benedictions) That when Rabbi *Eliezer* was sick and his disciples coming to visit him asked him, *Master teach us the way to eternal life*: His answer was, *Whenever yee are about to make your prayers, consider diligently before whom you stand, and your way to eternal life will be plain and easie.*

Psalm 17:15

They are every one to put an halfpenny at least into the Treasury: For it is written, *In righteousness I will behold thy face*, that is, *In Almsgiving*, which is an ample testimony of righteousness.

Num: 24:5:
Psalm 5:8
Psalm 26:8
Psalm 95:6

When they have prepared themselves to this attention, they fall down before the holy Ark, in which is kept the book of the Law, and break forth into these words, *How beautiful are thy Tabernacles, O Jacob, and thy tents, O Israel! In the multitude of thy mercies, I will come into thine house, and in thy fear will I bow my self in thy holy Temple. Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth,*

let, I will fall down, and worship, and kneel before the Lord my Maker; I will direct my prayer unto thee in an acceptable time; O God, hear me for the multitude of thy mercies sake, for the truth of thy salvation. At length they all fall to their prayers, in that form wee find appointed in their books. Yet more commonly their prayers are read out of the book, because many of them come together. He that cannot read, frequents the School nevertheless, and attends diligently to the rest which pray, and rejoyns his *Amen* to all their petitions.

But that wee may also know in some measure what their prayers are, and see what it is they do there by themselves, I shall produce here briefly and compendiously some of their morning prayers, and interpret them.

What the Jews pray for.

Their first prayer (as most of the rest are) is contrived into Meeter, which they sing and read, standing up, very loud, and is this, **אדון העולם אשד מלך וכו** O Lord, of the world who didst reign before any thing was created, who wert then called King, when all things were made according to thy will: And who shalt again reign alone, terrible, and full of dread, when all things shall be at an end; who wert, art, and shalt be in thy glory: who art one alone, and to whom none other ought to be compared or made equall (by which words they strike at the Divinity of Christ, thinking him a mean and contemptible man) without beginning and without end, whose is strength and power, who art my God and my Redeemer, who livest, (In derision of our Faith, who beleeve in a Redeemer who was dead) Who art my rock in my sorrows, my banner and my refuge in the time of my affliction, the portion of my cup in the day wherein I call upon

upon thee, into whose hands I commit my spirit, whether I sleep or wake, who art present to my soul and body: surely the Lord is on my side, I shall not be afraid.

After this they subjoyn an hundred little thanksgivings, and those for the most part very short, which they repeat twice every day from the beginning to the end; for what reasons we shall relate afterwards.

Amongst their prayers, they use that in the first place concerning *the washing of their hands*; which we have given you before, and is therefore put in the first place, that if any one had forgotten to recite it whilst hee washed his hands, he might have occasion to recall himself in the Congregation. Next to this follows a short thanksgiving for so admirable creation of man, especially that God *made him with vacuities or concavities, and with such passages*, whereof if but one were closed or stopp'd up, he must of necessity dye. After this is a confession *of the resurrection of the dead*.

Which ended, They all with one breath give God thanks for the supplement of all things necessary to them, saying, *Blessed art thou O Lord our God, the Lord of the whole world, who hast given the cock an apprehension to distinguish day from night*; Because by his crowing the Jews are warned, that upon the approach of the day; they may rise and put up their morning Prayers.

Blessed art thou O Lord our God, &c. That thou hast made mee an Israelite or Jew, or as some books have it, that thou hast not made me a Gentile, meaning thereby the Christians, whom they account of as Infidels, Idolaters, and the Gentiles cursed by God himself. Their women only say

say for this prayer; *Blessed art thou O Lord our God, &c. who hast made me a Jewess.*

Blessed art thou O Lord our God, &c. That thou hast not made me a servant; Which is also meant against the Christians, whom they take to be their servants; as if it were for them that they plow and sow, and are wearied out with continual labours of all kinds, whilest they in the mean time refresh themselves with the warmth of their stoves, spend their time in roasting pears, and can empty their kneading troughs, perulantly using to say, *מה גלות היא* What, is this any captivity? Wherein forsooth they can take their ease, and drink of the best and most generous sort of wine, when the poor Christians are forced to spend themselves with toiling and turmoiling, and earn their living in the sweat of their brows, &c.

Blessed art thou O Lord, &c. who hast not made me a woman; And the women say; *Blessed art thou O Lord, &c. who hast made me according as it pleased thee.* This makes for the disgrace of their sex, which renders them incapable of the covenant of circumcision, which was the signature of Gods peculiar people, and therefore it is in some dubious terms, whether they as well as their husbands belong to the people of God.

Blessed art thou O Lord, &c. Who liftest up those that are lowly, and the abjects.

Blessed art thou O Lord, &c. who openest the eyes of the blind: This thanksgiving they use when they first awake, and open their eyes.

Blessed art thou O Lord, &c. Who liftest up those that are bowed down: This, when they rise up and are about to cloth themselves.

Blessed art thou O Lord, &c. Who clothest the naked: This when they put on their cloths.

Blessed

Blessed art thou O Lord, &c. Who upholdest those that are ready to fall.

Blessed art thou O Lord, &c. Who loosest the bands of those that are bound. In these two last, they give God thanks that hee cherisheth and refresheth mans strength by sleep, so that he can again stirre himself and arise, after he had been as it were held captive in the bands of sleep.

Blessed art thou O Lord, &c. Who hast stretched forth the earth above the waters: This forsooth to be said when he leaps out of his bed upon the earth.

Blessed art thou O Lord, &c. who directest the steps of man: When he goes out of his chamber.

Blessed art thou O Lord, &c. Who hast supplied me with all things necessary; When he tyeth his shooes, or clasps his breeches.

Blessed art thou O Lord, &c. Who girdest Israel with strength; When he buckles on his girdle upon his loyns, for all the Jews are to wear a girdle, as we said before.

Blessed art thou O Lord, &c. Who hast crowned Israel with comlinesse; When he puts his cap upon his head: For it is unlawfull to go out of his chamber bare headed.

Blessed art thou O Lord, &c. Who givest strength to him that is weary.

Blessed art thou O Lord our God, &c. The Lord of the whole World, who removest sleep from mine eyes, and drowiness from mine eyelids.

To these prayers they subjoyn two others, that they may be delivered from sinne, from evill men, mischievous Devilis, and from all evill. After this they throw themselves down before God, and

confesse themselves guilty, hoping only on his mercy in that prayer which beginnes **רבונו כל העול**
ו O Lord of all ages: But they straightways comfort themselves, and boast of the oath which God made to *Abraham* when hee offered *Isaac*: Yet are we (say they) *Thy people, the children of thy Covenant. &c.*

Happy that wee are how good is our portion! how pleasant is our Fortune! how fair is our inheritance! Happy we, who rising early in the morning, and going to bed late, use to repeat morning and evening, twice every day, *Hear O Israel the Lord our God is one God, &c.* Gather together the dispersed ones of those that hope in thee, from the four Corners of the Earth, that all that come into the world may know and acknowledge that thou alone art God in all kingdomes, &c. Our Father which art in Heaven, have mercy upon us for thy great Names sake, and make good unto us that which is written; At *Zephani. 3. 12*
 that time will I bring you, and what time shall I gather you, I will make you a name and a praise among all the people of the earth, when I bring back your captivity before your eyes, saith the Lord.

After these follow two short prayers for the giving of the Law.

From the Law they come to their offerings; but because they cannot now as in ancient times offer any more, because they are banished their own Countrey, and the Temp'le is laid even with the ground, they pay them with words only, repeating all the offerings, and reading the commands concerning them, to wit, In what manner they are to be offered at their severall times, encouraging themselves with that place of the Prophet *Hosea*,
How they pay their offerings now adaies.

Hos. 14:

sea misunderstood; *We will offer the calves of our lips.* After this they adde an historicall relation of their Oblations, and a prayer which begins with these words, רַבִּי יִשְׁמָעֵאל *Ribbi Ismael*, and treats concerning the Law and the severall waies of its exposition. The ground of which is in the Talmud, and so obscure and difficult, that it is scarce understood by one Jew of an hundred. Whence it comes to passe, that they read it after the same rate the Nunnes read the Latine Psalter.

After this they repeat a short prayer, concerning the rebuilding the Temple at *Jerusalem*, which they yet constantly expect, with so low a voice that none can hear them; *We pray thee O Lord (say they) our God, and the God of our Fathers, that the house of the Sanctuary be restored in our dayes, and that thou wouldst appoint us our portion in thy Law.*

This done they rise, and with great rejoicing, and a loud noise sing out another short thanksgiving, hoping that God will shortly begin that restauration, and that themselves shall suddainly be by him brought back again to their own Country: This ended they immediately prostrate themselves again, and read a long prayer taken out of severall places of *Dauids Psalms*, and some whole Psalms; And also part of the thirtieth chapter of *1 Chronicles*, and at length the last words of the Prophet *Obadiah*; *And Saviours shall come up upon Mount Sion, to judge the Mount of Esau, and the Lord shall be King.* 'Tis strange, with what joy, and how pious an attention they read these words; for they hope these *Saviours* will suddainly come and go up upon Mount-Sion; that is, will take care of the *Jews*, and provide

Obad. v. 21.

vide for their safety: *To judge*, that is, to destroy and bring to naught, *Mount-Esau*, that is, the Christians and their Empire (whom they call children of *Esau* or Idumeans, as also the *Roman* Empire, the Idumean Empire) but bring back the *Jews* into a Country flowing with milk and honey. But why the Christians are named by them from *Esau* or *Edom*, I shall shew particularly other where. I shall only hint this at present, that in their books, they keep private and suffer not easily to light into the hands of any Christians, they both write and teach, That *Esau* his soul came in to Christ, and that he was as wicked as *Esau* himself, and therefore that we are justly called Idumeans who beleeve on him.

Why they call
the Christians
Edomites.

Afterwards they go on singing; *And the Lord shall be King over the whole earth, in that day the Lord shall be one, and his name one, as it is written in the Law; Hear O Israel, the Lord our God is one God.* This they intend against our Christian faith, as if we worshiped more Gods than one, and attributed to him many names, as suppose the name of Christ.

To this prayer succeeds another, which they call *Krias-Schmah*, The lesson *Hear* being taken out of *Deuteronomy*. When they repeat that verse, *Hear O Israel, the Lord our God is one God*, in the Hebrew; they continue the last Hebrew word which is *וְיֵשׁ* in singing it sometimes half an hour, sometimes an hour long, and when they come to its last letter *ו* they bow their heads towards the four parts of the World, shewing thereby that God is every where in the World both Lord and King. For the Arithmetical value of this let-

letter is four. Moreover this letter contains in it two hundred forty five words to which they adde three more אמת אלהינו God your Lord is true; so that the total amounts to two hundred forty eight; which forsooth is the number of the parts in mans body, and when they have reckoned and pronounced for every part a word, the whole man must needs be safe from all harms; and he that repeats it thrice is free from the Devil, because it begins with the letter ש and ends in ד (for so runs the first verse, שמע ישראל אלהינו וי אחד) which two letters make שד and signifie the Devil. They esteem of this as a precious and holy prayer, as by whose vertue many miracles may be done. They always repeat it morning and evening with as much superstition as infidelity.

In the Talmud we read; *When the Jews upon a time were forbidden their Schools, and strictly prohibited either to teach their faith, or make any publick profession thereof, Rabbi Akiba contrary to the prohibition, read and taught publicly in the Synagogue wherefore hee was straight imprisoned. And when was brought forth to be burnt, he was first to have his body torn with an Iron comb, being thereby miserably wounded, and most cruelly tortured. Nevertheless he continued constant, and fervent in prayer, so that when the time came of repeating the lesson Hear, hee began it courageously. At last his Disciples said unto him, it is enough, Master thou hast prayed sufficiently, yeeld thy self, and bear thy death patiently; And he answered, I have alwaies in my life much esteemed this sentence, Thou shalt love the Lord thy God with*

Fractat de be-
nedictionib. c.
9. f. 61. 2:

with thy whole heart and body, and have thus understood it, although thy body and thy heart be plucked in sunder, thou must love God. Since therefore it hath pleased God to make this good in mee; shall I cease to call upon him, and not make an end of this holy prayer? So he proceeded and sung the word Echad (one) so long, till his soul took its flight in the middle of his song. And there came a voice through the air, Happy art thou Rabbi Akibha, whose soul is fled away with the word Echad (one!) Thou art prepared for eternal life, yea thou already enjoyest the happy light of Paradise. Amen. Selah.

They have another prayer like this, which they call שמנה עשרה (that is) Eighteen; because it contains so many thanksgivings. Rabbi Bechai writes thus of this prayer, You must know that from Moses to the time of the great Synagogue, there was no certain form of prayer used amongst the Israelites; But every one composed a particular prayer for himself, according to his own knowledge, wisdom, or eloquence, which he used till they of the great Synagogue came and compiled this Schmone Esre, that the Israelites might have a common and set form of Prayer; wherefore it was also contrived into a plain and easy expression, lest the mind should be distracted about understanding the words, that all the Israelites, as well learned and wise, as unlearned and ignorant, might use that form. And a great deal of wisdom they used in its composition, &c. concerning the holiness, power, and efficacy of this and the foregoing Prayer, they have written large treatises; I shall therefore wave them. This latter Prayer every one of them is to repeat thrice every day, and the fore-man in the

Of the Prayer called Schmone Esre. Orach. chajim num. 113.

Ezek. 1. 7.

quire repeats it publickly twice in the School; they have high thought of it, and hope by vertue thereof to obtain remission of sins. Now they are bound to repeat it standing upright, and holding both their feet straight, in imitation of the Angels of whom it is written; *And their feet were straight feet.* This is more at large disputed of in *Rabbi Alphes* chapter 1. And their German ceremoniall constitutions, and many other books. In a certain clause of this Prayer *Schmone esre*, which they call קדושה *Keduscha*, that is, *holy*, when they pronounce these words, *Holy, Holy, Holy Lord God of hosts, all the earth is full of his glory;* they leap up thrice on high, as intending to be as high as the Angels, who first sung this hymn. Now others say; because it follows immediatly in *Esai*, *And the posts of the door were moved at the voice of them that cryed,* much rather ought man to be affected with, and even leap for joy at this holy hymn of the Angels. The Sages write, that if any one talk and prate whilst the *Schmone esre* is in repeating, he is to feed on nothing but fire-coals after his death, as it is written, *Job 30. v. 4.* For so *Rabbi Solomon* interprets that verse. *Rabbi Tancham* upon the authority of *Rabbi Jehosua* saith, That the Sages composed eighteen prayers, relating to the number of the eighteen vertebræ or little joynts of the back bone, which are all to bow in the reciting this prayer; And therefore saith *R. David*, *All my bones shall say, &c.*

Now followeth their wicked and blasphemous prayer against those *Jews*, who turn to the Christian faith, and are initiated in holy baptism; and also against Christians in gene-

rall

rall, and Christian Magistracy. That is, thus expressed word for word, according to the ancient copyes, and the Polonian edition (for there they publish in print, what ever they please, without any fear or regard of Christians) *Let there be no hope to those who are lost* (that is, converted Jews) *and let all Infidels* (that is, as well Jews, who have apostatized to Christianity, as all Nations in generall, and especially Christians who have a different faith from the Jews, *perish in a moment, and all thy enemies who prosecute thee with hatred, be suddainly cut off; and let that proud and arrogant Empire be speedily rooted up, diminished, rent, and totally extirpated;*) In their newest prayer-books this part is either through fear omitted, or by command of the Christian Magistrates against whom it was directed, who are termed by them *the Kingdome of pride and arrogance, or the Kingdome of impiety, or simply the wicked;* as may be seen in my copy printed at Venice in the year, 64. *Speedily in our days bring them into subjection under us. Blessed art thou Lord, who dost break the wicked, and beat down the proud.* They call this short prayer ברכת חמיני *Berchas Hamminim*, that is, the prayer or imprecation against Hereticks, against whom it contains an execration, which may be read in *Rabbi Alphes*. By Hereticks they chiefly mean Jews, who have been washed with holy baptism; for such they call lost, wicked and condemned persons. And all those who fall off from Jewish superstition, are by them counted worthy of eternall damnation. Therefore the beginning of this blasphemous prayer is ולמשהדי, that is,

as for the lost and damned. But in after times in stead of this they substituted וְלַמַּלְשִׁינִים *Velammalschinim*; that is, as for the traitors, by which word they understand baptized Jews, whom they call *traitors*, because they have discovered the Jewish treachery and wickedness unto the Christians. Yet the *Jews* are not alone designed by these words, but the Christians also, whom in like manner they term *Hereticks*, *Idolaters*, *enemies*, *haters of God*, Therefore when they pray unto God, to punish their enemies, they aim peculiarly at Christians. And that they direct their prayers against the Christian Magistrates, is manifest from *Rabbi Bechai*, who writeth thus concerning this prayer, *they intended and composed this prayer against Hereticks, or for the destruction of that wicked Empire*, that is, for the ruine of the Roman Empire, and all Christian Magistrates, who have dominion over the *Jews*.

They call the Turkish Empire the *Ishmaelish Kingdome*; because the Turks are originally descended from *Ishmael*. And the Roman Empire they term the *Idumean Empire*, the *Roman Empire*, the *Empire of Esau*, the *wicked, proud, and arrogant Empire*. He may doubt whether the Sun shineth in the South as well as question the truth of this relation. Of this, if God permit, I will make a large demonstration from out their own authors. But this is so much the more credible, because long after the composition of that prayer *Schmone Esre*, which consists of eighteen repetitions of thanks, as we saw before, was this execration reduced into this order by singular subtilty, and upon a light and trivial occasion

caſion (to wit when the Jews did exceedingly abominate the doctrine and professors of Chriſtianity) and was thruſt in by Rabbi Samuel Hakkaton, the leſſe, and the neceſſity of reading it enjoyned. He dyed before the deſolation of the ſecond houſe, and after the tranſlation of the great Sanhedrim from Jeruſalem to Jaſnah, forty years before the Temples deſtruction, hee compoſed this execration at Iaſnah, both againſt the Jews, who yeilded themſelves up to the Doctrin of Chriſt, and againſt the Romans, under whoſe command and authority they then lived. See the Book *Ichuſni*, pag. 21. and the Talmud Printed at Venice and Cracovia, in the Tract of Benediſtions, Chapr. 4. and in the Tract of the Sanhedrim, chap. 1. you may conſult alſo our *Lexicon Chaldaico-Talmudico-Rabbinicum*, in the word מין and the Radix מין

After this execration, ſucceeds a benediction or vow, where they deſire the Divine mercy for their religious and learned perſons; and their proſelytes of other Nations, they alſo earneſtly beg for a haſty reſtauration of the Temple of Jeruſalem in their days, the budding forth again of the ſtock of David, and the exaltation of his horn, that is, that God would no longer delay the ſending of Meſſiah, and erect again the Kingdome of *Iſrael*.

At the end of theſe morning prayers, they aſk of God peace, and when they have come to theſe words, *who giveth peace to thoſe above, let him beſtow the ſame upon us, and all Iſrael. Amen;* They go three ſteps back. If any one having had a journey be ſitting upon an horſe or Aſſe, hee muſt go back with his beaſt alſo three paces. If theſe words be recited in ſo great a croud, that there bee no poſſibility of going back, they leap

Of their laſt prayer.

up thrice, bend their bodies downwards, and turn the head to the left, then to the right hand, desiring of God by these signs, to give peace every where. But if any Christian chance to bee in the way, with a crucifix or any other image: they ought then to incline their minds not bodies, that they may not be thought to conferre this honour upon the image: These three retrograde steps are used upon the account of honour. For if any one depart from a great person of quality, going backwards some steps, kissing his hand, and inclining the body, he bids farewell, and gives him his due respect and honour. So the Jews at their giving unto God his farewell, go back, salute him face to face, as if God should say, My people wearied with the length of their prayer, have turned the back upon mee, &c. The wise men say, that this is performed in memory of a certain miracle, which happened in Mount *Sinab*, when God gave the people his Law. In the tract of benedictions, the Rabbines dispute upon these words. *And all the people saw the thundrings and lightnings, and the noise of the Trumpet, and the mountain smoking, and were struck with a terrible fear, and stood as farre off, and say, that they by reason of excessive fear, in a moment of time gave back three miles from Mount Sinab.*

Ps. 68. 13.

But *Rabbi Solomon Iarki*, the chief compiler of Glosses, writeth in his glosse upon this Text that they went back twelve miles, and that *Daniel* intimateth this in his Psalmes, saying, *Kings and Armies did flee away*; and afterwards ministering Angels came, and moved the people back againe to the Mountain.

When they come out of the School, they presently repeat this short prayer; *It is our duty*

praise

praise the Lord of all things, to extol the Author of our Creation; because he made us not like other Nations, nor established us like other families of the earth, nor gave us a portion like their portions, nor a lot like their lots. Here is an omission of some words in the late Jewish books; and that by the command of the Italian magistrate (where most of their volumes are printed and published) because they were blasphemous and injurious unto Christ. But they may be seen intire in the antient Copies, one whereof I have, set forth by a Jew named Chajim, at Augesburg in the year 1534. in others they interpose the space of halfe a line, that children and the ignorant being admonished hereby, may enquire what is deficient? and their Doctors usually read unto them the places wanting, or else write down the defects in the margent; as I have seen in many Jewish books, and these are their words; *who prostrate themselves, and adore vanity and nothingnesse; and make supplications to a God unable to save* (these fraudulent and blasphemous words strike at Christ, which when they have flavered forth of their hellish mouth, they use to spit upon the ground.) *But wee bend our knees, lye along, and confesse before our King, who is King of Kings, our holy and blessed God, who spread the firmament of Heaven, and founded the earth, who hath the throne of his glory above in the Heavens, and the Majesty of his strength in the highest, he is our God, and besides him have wee none other, &c.* And with these words they depart from the School, saying; *lead me O Lord, in thy righteousness, because of mine enemies, direct thy way before me, the Lord be present with me at my coming in and going out.*

Pl. 5.9.
Pl. 121.8.

They go backward out of the School.

In Tract.
Jom.
Ezek. 8. 14.

Job 11. 16.
At this egress
out of the
School, no woman must be
looked upon.
Orach. Chajim
numb. 19. &c.

Of prayer .

They return out at the gate backward like a crab that they may not turn their backs upon the most holy Ark, where the book of the Law is laid up, but fastning a steadfast look thereon, may give it due honour and reverence. The Talmudical Rabbines upon these words of *Ezekiel*, whose backs were turned upon the Temple of the Lords Say, that the Priests did incur a great punishment, because at their egress they turned their faces towards the gate, and their backs toward the Ark of the Covenant; they ought therefore to go backwards, being solicitous and fearfull, giving due reverence; and as Servants depart from their Master, with a low bow of the head, and not with full speed: least wee seem wearied with the long prayers, and come out rejoycing, as after the performance of some grievous labour: but leisurely, step by step, by short paces. For God then numbereth these steps and rewardeth them with large retribution, as it is written; *thou numberest my steps*. If any woman or Maid, whether Jew or Christian then come in their way, they must shut their eyes, or turn them aside, and pass them by without a salute; lest an occasion be given for discourse, whereby they may be incited to wicked lusts and cogitations.

They write thus in generall of pious and devout prayers; who will come near to God by religious and chaste devotion, he must lay open both his head and heart, separate the upper part of his body from the lower with a girdle, that his heart at the sight of his privities may not fall upon unclean thoughts, or wander and stumble in prayer, hee must have his face turned towards the Land of *Canaan* and *Jerusalem*, stand with his feet upright and even, (as wee said before) cover his heart with his hands,

hands, placing the right upon the left, use a modest and humble inclination of the head, according to the prescript of their Prophets: *let us lift up our hands and our hearts unto the Lord Lam: 3. 41. in the Heavens, my soul is continually in my hands. Ps. 119. v. 100.*

During the time of prayer, they must neither gape, nor belch, nor spue, if any one bee by necessity compelled to spit, let him secretly convey it into his handkercher, or modestly cast it towards his left hand, or behinde him; but by no means before his face, or towards the right side; for there the Angelical creatures stand invisibly, to sprinkle any of which with spittle, were an inexpressible fault.

In prayer time they must neither gape, spit, nor spue.

Nor in this while is a gnat or a louse to bee cracked, nor any fart to bee let go; if it shall slip from him against his will, hee must break off his prayer, until the filthy smell bee out; or if his urgencies be so great, that he cannot refrain, let him go four paces forwards, and sending his wind out backwards, let him say, *Lord of the whole world, thou hast made us full of holes, which we cannot obstruct; our filthiness and defilement is well known unto thee, our life is full of ignominy, and in our death we are nothing but miserable worms.* They say also concerning this thing, *In prayer time sneezing from the lower part is a bad sign, but from the upper part it is a good sign.*

In prayer they must not stop, nor answer the King of Israel, should he salute them; if a venomous serpent should fasten his tooth into their heel, yet must they persist, yet way may be given to a wild Bull, and they may forbear till hee bee passed by. They may touch no naked part

No stop, or answer is to be made in prayer

Plal. 35. 10.

part of the body except the hands and neck; if any would scratch, it must bee with the thirt between, and the whole body is to bee stirred higher and thither with various motions, according to the saying, *All my bones shall say, Lord, who is like unto thee?*

Pla. 130. 1.

At the end of every prayer, Amen must be said, Spec. Ard. c. 41.

Therefore for the space of 1655. years the Jews never pronounced Amen with due attention.

In the more holy prayers, the Reader must stand in a deep low place, and recite the prayers, or read them with a loud voyce from a book, if the letters be legible. I have seen a Reader fall down upon his knees before the Pulpit, because the pavement was even and plain; and there was no place more depressed, and there read a prayer which hee might have done from the Pulpit. They often rehearse these prayers with a broken and anxious mind, that they may obtain remission of sins, and this after the example of *David*, who saith, *From the depths have I called unto thee, O Lord.*

But especially everyone at each severall prayer, must sincerely answer, *Amen*. Therefore in the *Tunkuma* it is written, *Rabbi Juda said, who so in this world answereth Amen, is worthy to answer the same in that other world.* Therefore *David* said, *The Lord God of Israel be blessed for ever and ever, Amen, Amen; that is, Amen in this world, and Amen in the world hereafter.* The wise men have written, *He that shall religiously, and with great attention say Amen, hasteneth our delivery; nay, when Amen is rightly pronounced, God saith, shaking his head, Wo to those sons who are cast from their fathers table! yet how well goeth it with that father, who is thus prayed by his sons? and at the saying, he thinks upon the freedom of his children.* For although he hath punished their sins with banishment, yet he is moved

moved with mercy, and taketh pity of the misery of his children, which Rabbi Judah explaineth in this similitude; As a mother casteth out of doors a disobedient and impudent daughter, who hath conceived a child in fornication, and doth prosecute her with deserved indignation, yet with compassion and sorrow beholdeth the pangs of her travail: So God for our sins hath banished us; yet taketh pity, and will free us, if we diligently call upon his name, &c.

Wee said before, that they must rehearse a hundred thanks, or benedictions every day; it is strange to see with what subtilty the Caballists demonstrate this from those words of Moses, And now Israel, what doth the Lord thy God require of thee? Here (they say) must not be read *מה* what? but *מנה* meah a hundred; as if Moses had said; God requireth of thee a hundred benedictions every day.

They use a hundred benedictions every day.

But whence (I pray) did they carve out so excellent and acute a caballisticall emendation?

First, Moses discovered so much by a secret and occult way; for he precisely cast an hundred letters into this verse.

Secondly, They had knowledge hereof by the secret of their Cabala; to wit, an alphabeticall change, and secret way of writing *Athbash*; wherein *א* with *ש* and *ש* with *א* are changed in writing; and on the contrary. Therefore by this art, the letters *צ*, which make up an hundred, succeed into the place of *מנה*.

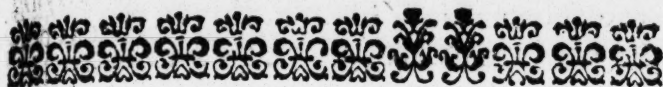
Thirdly, We read in the Talmud, that the Prophet David did institute that these hundred benedictions or thanksgivings upon this occa-

occasion; that an hundred of *Israel* then dying every day; so many prayers should be repeated every day for them. And moreover they bring a caballisticall proof hereof from those words of *Samuel*, the man said, who is placed over, where וּקַם signifieth properly erected, and ע above; but by a secret art and Cabala of the numbers, the word ע consisting of two letters ו & ל maketh up an hundred. Therefore the sense is to be conceived thus; the man said by whom the hundred benedictions were instituted. And these are drawn from the secrets of the Jewish Theology, to which they do not admit every Christian; yet many of their rare and acute interpretations come to be known, and published in the world. I will therefore at present omit them, and persist in my purpose, to lay open the manner of the Jewish behaviour in their mattins.

Isa. i. 15.

Chap. 59.

God saith by his Prophet *Isaiah*, when ye shall stretch out your hands, I will turn away my eyes from you, and will not attend to the multitude of your prayers. And in another place, your iniquities have made a division between you and your God, and your finnes have hidden his face from you, that he might not hear.



CHA P. VI.

How the Jews behave themselves after morning Prayer, and prepare for dinner.

BEfore the men return from School, the good women cleanse and rub the house, that there be nothing in their Husbands way, that may draw away their minds from good thoughts, which then are totally fixed upon God and Heaven. If they find all things wiped clean, they continue calm and quiet in the same mind, if not, they contract to themselves a sadness and heaviness.

Moreover their pious and devout women lay upon the table before their Husbands eyes, either the Pentateuch, or some book of morality, whence they may learn some piety and civill manners, and have an hours meditation before they go abroad about the businesse of their calling. The wise men make this out of those words of Solomon, *The fear of the Lord is the beginning of wisdom*; that is, the fear of the Lord must accompany all our undertakings, and his word is to be learned. In like manner have these wise sages expounded that of Moses רַהֵי עִקֵּב הַשַּׁעֲרַיִם, that is, according to their exposition, *and your heel shall be there, and ye shall hear*. The sense and meaning is, that before you take your heels out of the house, the law must first be learned, some-

Orach. Chajim Num. 155. Spec. ard. c 10. The duty of wives while their husbands pray in the Synagogue.

Prov. 17.

Deut. 7. 12.

something of Gods commands must bee first read and heard. This reading of the Law is the performance of a great command, and an extraordinary good work, but on the contrary, the omission of it is a great sin. In the times of the first Temple, the people committed grievous sins, and wickednesses, polluted themselves with the guilt of incest and Idolatry, yet God winked at these offences, and passed by all with dissimulation, untill the law came into contempt, and neglect; but then he expelled some, killed others, and levelled the Temple with the ground. Hereupon the Prophet *Jeremy* saith, *Wherefore is the Land perished, and burnt up like a wilderness that none passeth through? because they have forsaken my law, which I set before them.* And in *Deutero-*

Jer. 9. 12.

Deut. 29. 24:

nomy. All Nations shall say, wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? then men shall say; because they forsook the Covenant of their Fathers, which hee made with them, when hee brought them forth out of the Land of Egypt.

But every pious Jew after his morning Prayer must not presently betake to his businesse, but either study at home, or go to a lecture; and first learn something out of the Law which may be subservient to piety and an honest life; that he may fulfill that saying of *David*; *shall proceed from vertue to vertue*; or as it is in the Jewish, that is, *Afinine* interpretation, in a book concerning the fear of God; *they shall go from conclave unto conclave*, to learn the Law.

Psal. 84. 8.

Sepher Hajire-
ah R. Moses,
Gerandensis.

At their return home, they lay aside the Phylacteries in a little case; putting off the Phyl-

Phylacteries of the head first, and afterwards the hand-Phylacteries; that at the next time of using them, the hand-Phylacteries may come to hand and be put on first. Some also at the same time uncloath themselves of that quadrangular coat, from which the Zizis or fringes hang down; although the continual wearing thereof would more conduce to constant remembrance of the divine precepts, and daily observation of the Law. Those who study to attain the top and perfection of piety, wear it under their doublet or coat, all the day (as we said in the fourth chapter) and so as that the fringes may hang out, and appear to the sight, that by this means they may be diverted from sinning, as not long since an old sower Rabbin of morose sanctity, who was head of a Synagogue, did in my sight wear these with a mimical behaviour even down to his ancles. Just as some, to avoid the forgetfulness of any business, tie a knot upon their girdle as a help to their remembrance, so these wear their fringes twisted into five knots as so many disquisitions, and avocation from sin; and this, if we may believe it, is the cause of the Jewish piety, and their strict Custody of Gods commands.

They think it also wholesome to eat in the morning before the undertaking of business. For the gall is infested with sixty three diseases; all which may be remedied by a morsel of bread, and a cup of wine; who wanteth wine, may be allowed bear or water to quench his thirst, according to the opinion of Raski, who writeth; *let him drink a cup of water, who is in want of wine*, whereby he may with more

They must break fast in the morning, before they begin their employment.

faci-

facility dispatch his businesse. Hence we read in the Talmud, *Sixty runners run, and overtake not the man, who break-fasteth in the morning.*

Bava Kama

fol. 92. 2.

Spec. Ard. cha.

43.

In the mean while it is the good womens employment to prepare dinner, that the men returning weary, may find it provided at a good hour, and bee not forced to stay expecting. The Talmud, in the tract of the Sabbath giveth order, *that at the fifth hour, which answereth our eleventh, dinner should be made ready.* If any delay the time, he contracts hereby diseases and weaknesses; for the body doth naturally call for nourishment in due time, and through want hereof feedeth upon its own Members, as the Bear sucketh his own paws and feet, when the winter doth not afford him a sufficiency of food.

Neatnesse in meats.

Levit. 11, 43.

Great neatnesse also is requisite for ordering the meat both in the Kitchen and at the table, as it is written, *pollute not your souls, nor touch any of those things, avoid defilement; for I am the Lord your God. Bee holy, because I am holy.*

Here the exposition of our Sages is, that pure and clean meats are only to be eaten after the custome of men; not beasts; otherwise he is not holy, and contracts defilement.

This neatnesse is of necessary use also in spreading the table; whole bread, well-ordered and not overbaked, must be set on, that the action of thanksgiving may be performed, and dinner have the right consecration.

If they breed cattel at home, before their own meals, they ought to fodder their beasts; as Rabbi Juda hath taught and commanded

I

S

a

C

in the Talmud, because of the saying, *moreover I will give grass unto thy field for thy beasts, that they may eat and be satisfied.* This law placeth beasts in the first place, that commiseration might first be had of them; after this, sustenance may lawfully be taken, and hunger be banished. In a book inscribed **משניות** concerning Precepts for women, this they say is the duty of them; That they presently after morning Prayer, before their children bee awakened, do serve the cattle belonging to their family, with their accustomed food; because it is written, *A Righteous man regardeth the soul of his beast.*

In the Tract
Gittin. c. 3. 5.
Deut. 11. 15.

Therefore if the good woman minister nourishment to the cattle at the proper time, by the vertue of this saying, She shall procure her self the name and reputation for justice and goodness. Wee may also read in the same place, that the maintenance of such domestick animals is useful and profitable, because that when the disposition of the heavenly bodies portend some misfortune to the Master and Mistress of the family, and his domesticks, if the good man or woman bee charitable in bestowing Alms to the relief of the poor, or be frequent in other good works, the chief Justice of the Court of heaven (to wit, the Angel president of good works) stands by, books down all these performances, and going to God, speaks unto him in these words, *Lord of the world, divert, I beseech thee, from this man and his family, the misfortune of this planet, do not deny this reward to his good works.* Then that

Why men
must keep Cattle.

Prov. 11.8.

mishap (because the course of the stars can be inclined, though not broken) is turned aside upon some wicked person, as it is written *The just man shall be taken out of adversity, but the wicked shall succeed him.* But if none of the wicked bee there to bee punished with the cross, his cattel are smitten with the stroke of this calamity. But this discourse is of soe great prolixity and difficulty, for women to understand from the beginning to the end.

The belly
must be clean-
sed before
meals.

Levit. 26. 10

The Jew is bound in duty to go to the privy and evacuate, if he can possibly, that hee may come to the table with an empty stomach, and a clean body. If any man bring his body well replenished to the table hee shall depart thence filled with disease. The most wise Rabbins have built this upon that Verse, *And ye shall cast away the old, because of the new;* of which they make this interpretation, Old things must be expelled from the stomach, before the admission of new.

They wash be-
fore dinner.

Orac. Cajim
Num. 157

First of all the hands are to bee washed, not with foul or troubled water, such as they call wine withal in the summer, or rinse glasses, or cups, or whereof Cocke, Hen, or Doggs have drunk, but that which is pure and clear, and hath yet been employed to no other uses.

Most commonly, the domesticks wash first, then the mistress of the family, lastly, the husband; that presently without any delay hee may come from washing to the table, and with thanksgiving bless the bread, as wee shall shew in the following discourse. To him that performeth this, so long as dinner lasts these Sages promise freedom from

harm

The hands must be well rinsed, therefore Rabbi Abhahu said in the Talmud; *who eats bread with hands moist and not well dried, hee shall be reckoned of as if he had eaten unclean* and thus the Children of Israel shall eat unclean bread לחם טמא; which two words by a Cabalistical Arithmetick are resolved into a hundred sixty eight, which number the following words make, בלא נוגה ידיה belo nig-gah jadaim, that is, *without drying the hands after washing*. The Cabalists make out hence this interpretation; *the Children of Israel shall eat bread with unwashed, that is, polluted hands*: Rabbi Jose also hath said in the Talmud. *It is all one, to eat bread with unclean hands, and to lye with an whore*; this hee hath drawn from the Proverbs of Solomon, where it is written; *by reason a whorish woman, a man is reduced to a morsel of bread*.

They have this precept of washing before meals that esteeme, that there is hardly a Jew to bee so forgetfull of it; nay they observe it with that scrupulous accurateness; that no man dare retain his finger upon his finger, least some filth might bee hid underneath: and if hee pull not that off, he might as well have eaten with unwashed hands.

The Talmud recordeth this story of washing the hands, Rabbi Akibha was cast into Prison by Christians, and every day Rabbi Jehosua besides, brought him so much water, as was sufficient for drink and washing the hands, yet the Keeper of the prison once hapned to intercept the water, and spill the half thereof. Rabbi Akibha although hee saw hee wanted a sufficient supply, said nevertheless to Rabbi Jehosua, give

Sota. chap. 1.
fol. 4. col. 26
Ezek 4. 13:

A story concerning wash-
ing the hands.
Tract Brubhim
c. 2. fol. 21.
col. 2.

me water for my hands. Rabbi Jehosua answered, Nay Master, there is not enough for drinking. But Akibha said, hee who eateth with unwashed hands, commits an offence worthy of death, and its better to dye with thirst, than forget the Constitutions of the Fathers.

Another story.

The Talmud hath another story to this purpose. Rabbi Meir, Rabbi Jose, and Rabbi Juda, travelled together: Rabbi Meir diligently observed every mans name; but R. Jose, and R. Juda made no account of that. It happened therefore that on Friday they went into a Jewish Inne, and there purposed to celebrate the Sabbath, (for the Jews hold it not lawfull to travel on that day) Rabbi Meir enquireth of his Host what was his name? who answered, My name is Kiddor. Then presently came in the Rabbines mind that this host without doubt is a wicked wretch, & a knave, because of his ominous name; which calleth to mind that saying, כי דור ההפכה הזה, that is, because they are a perverse generation. R. Jose, and R. Juda would not be perswaded of this, but having no regard thereto, gave the host their purp to keep, during the Sabbath. But R. Meir taking another course, went and buried his money in the grave of his Hosts Father. In the night time, Kiddor thought he heard a voice, commanding him to hasten to his Fathers grave, and there by digging hee should find a purse of money. The next morning the Host relateth his dream to Rabbi Meir, who answered that hee may give no heed to Dreams, which happen on Friday night; and forthwith departing, sat all the Sabbath day upon the grave, that the host might not convey away the money. But at evening, the

Sabbath being ended, hee taketh up his purse, and the next day his Companions require theirs of the host, but he denied to have received any from them. Then they take him aside into a victualling house, hoping by good words to obtain something from him. In the mean time they perceived some lentils or pease sticking upon his beard, whence they conjectured that he had eaten such food to dinner. They go then to his wife, saying, Your Husband Commands you to restore our purse, which we deposited into his hands, and bid us give you this sign, that he eat Lentils to dinner. The woman acknowledging the truth of this saying, gave the owners their purse who joyfully went on their journey. But when at his return, asking his wife for the purse, hee received from her this passage, he beat her even unto death. A manifest proof of washing after meat. For if this Host had washed his hands, he had also washed his mouth and beard; so that the Rabbines had found no sign thereon, nor received their purse, nor given an occasion of the womans death.

Wee will subjoyn another story from the Talmud, of a certain Jew, who therefore eat swines flesh, because hee omitted this duty of washing before dinner. The businesse came thus to passe. There was a certain Jewish Host, who entertained Jews and Christians alike into his Inne; he knew his Jewish guests by the sign of washing before meat. He therefore set before them clean meat commanded in the Law, and before Christians swines flesh. But on a time he received a Jew, who sat down to Table without washing. The Host supposing him a Christian, sets bacon before him;

Another story.

And the Jew perceiving nothing, satisfied his stomach with much greediness, his guts being weary with emptinesse. And when the Host set too great a price upon his meal, the other complaining asked how beef came to be so dear? The Host answered; Sir, it was most excellent Pork, which you know is dearer than other meat. Then the stranger was astonished with fear for the commission of so great a sinne, for which he must undergo severe penance, and bear a sharpe punishment. This happened to him because hee came to meat with unwashed hands. Therefore let each take diligent heed, and buy wisdom at anothers cost.

Esa. 59.

Esaiah. Their thoughts are unprofitable thoughts, destruction and misery is in their courses, they have not known the way of peace: and there is no judgement in their foot-steps, their paths have been crooked; every one that treadeth in them is ignorant of peace, &c.

Math. 23.2.

The Apostle Matthew. Then the Scribes and Pharisees came to him from Ierusalem, saying, wherefore do thy Disciples transgresse the traditions of the elders? they wash not their hands, when they eat bread; but he answering said unto them; why do ye transgresse Gods commandments because of your traditions?

Mark. 7.

Mark, And the Pharisees and some of the Scribes meet him comming from Ierusalem, and when they had seen some of his Disciples take bread with common, that is, unwashed hands, for the Pharisees and all the Jews, unlesse they wash often eat not, holding the tradition of the Elders, and after their comming from the market eat not except they have washed.



CHAP. VII.

Concerning the Table-behaviour o the Jews.

WE have shewed in the former Chapter, that the Master of the family washeth in the last place, that without any delay, hee may come and consecrate the table with a solemn prayer, that between his washing and prayer, he may not do, touch, or say any thing. There is strict observation of this, not onely, because hereupon, no misfortune can happen to him in meal-time, but also because the Rabbins have demonstrated the duty hereof from the Psalm, *Lift up your hands unto holiness,* (saith the Kingly Psalmist) *and bless the Lord.* Psalm 134. 2.

Hence two of their wise men have gathered;

First, That their hands ought to be lifted up, when they wash before meals, lest the water which first cometh out, and by falling upon the hands is polluted, should flow downwards, and defile the fingers. Tract. sola. c. 12

Secondly, That they must immediately pass from the purification of the hands to prayer, and the consecration of the table.

When they sit to the table, a whole loaf and Orac. Chajim 167, 205.
salt are to be placed; and the father of the family, or principal Rabbini, taketh the bread in-

The blessing
of the bread.

to his hands, and maketh an incision on the side best baked (because it is a sin to cut it thorough) which being done, he layeth it down, and then covering it with both hands, blesseth it in these words; *Blessed art thou, Lord our God, Lord of the universe, who hast produced bread for us out of the earth.* Then he breaketh the peece thus cut, and dipping it into the salt or broth (if there be any) presently eats it, saying nothing, for otherwise, there must be a repetition of the prayer. But the incision he maketh deep, and taketh a large peece of the loaf, lest *זר אין* *Zar Ain*, that is, to an evil eye, he seems covetous and illiberal, and one who would cry to spend water upon good works. Three or more must sit down together; or else each must give thanks for himself.

The breaking
and distribu-
tion of bread.

Then he breaks a peece of bread to each at the table, and giveth it them, so that each receiveth and eateth the bread in his own place; for he doth not put it into their hands, nor into their mouth.

The consecra-
tion of the
wine:

He consecrateth also the wine in like manner, especially in those Countries, where it is the ordinary drink. For the consecration hereof, the true *Miniau* is requisite, to wit, the number ten, or fewer, so the number fall short but three. Here hee useth a peculiar cup, which first he holdeth with both hands, afterwards only with the right, but if the heaviness of the weight press down that hand, he may adde the left hand to it, so that he hold it under the right. Raising the cup a hand breadth from the table, hee looketh upon it with a fixed and stedfast eye, and for reverence sake stayeth a while,

while, and saith, *Blessed art thou Lord our God, Lord of the universe, who hast created the fruit of the vine.* Commonly every man with a peculiar thanks blest-th the wine unto himself at the first course of drinking, if it be not at the celebration of some peculiar and solemn feast. Where Beer, or Metheglin is the usual drink, the consecration is bestowed on them; yet the more wealthy Jews, have a cup of wine for benediction, though afterwards they drink Beer. There is no consecration at all of water.

Then the Master of the family recites the twenty third Psalm, after which they feast plentifully and merrily, if there be no want of provision; But the rest must of necessity after the giving thanks answer *Amen*, in express words.

Hereupon saith the Talmud, *Hee is judged the better man, and obtaineth a more ample degree of dignity, who with a Religious attention, answereth Amen; than hee who maketh the prayer.*

The wise men illustrate this by a similitude, When a Scribe writeth letters in anothers name, the letters then receive their authority and confirmation, when hee in whose name they were wrote, sets his seal unto them. So he who answereth *Amen*, printeth his seal upon the prayers, and hereby giveth them force and efficacy.

The use of salt at table is necessary, that the remembrance of the former oblations might be renewed. For now the table is like the Altar, and the meat is compared

Why salt must necessarily be set upon the table.

to

Levit. 2. 13.

to that oblation. Therefore since it is written, *in every oblation thou shalt offer salt, no table ought to want salt.*

Why they
make only an
incision into
the bread be-
fore meals.

Psal. 104. 3.

The reason why before giving thanks, they cut not the bread thorough, but only make an incision, is that their sages teach and say, that God would be thereby provoked, because that it is written *וַיַּזְכֵּר אֱלֹהִים בְּרֵיכָה אֲדֹנָי* *Ubozeah berech nietz Adonai*, that is, according to the wise interpretation of the *Jews*, *who cutteth thorough, and giveth thanks, he provoketh God.* The Hebrew word *וַיַּזְכֵּר* sometimes signifieth to divide and cut asunder, but in this place it hath a farre other signification. And truly in the *German* version of the *Psalms* of their own impression, this word is rendered otherwise; yet according to the rabbinicall sense it must be thus expounded; as we may see in *the Orach Chajim*, or *way of life*; a book written in the *German* tongue for their women and children; wherein there is a brief and short description for their duty and behaviour all their life time.

P. 4.

They lay both hands upon the loaf with expansion of the ten fingers.

First, In remembrance of those ten Precepts, which God gave for wheat, whereof bread is made; which for brevity sake

like I forbear to repeat here, being they may be found in the fore-cited place and book.

Secondly, That the memory of some sayings might be rubbed up; for example; *who causeth the grass to grow for the cattel, and herb for the service of man; that hee may bring forth food out of the earth; also the eyes of all wait upon thee, and thou givest them their meat in due season; also a land of Wheat and Barley, and wherein Vines and Figtrees, and Pomegranats, and Olives do grow, and many other of that sort, that in the Hebrew tongue consists of ten words, with which number this Prayer is completed.*

Psal. 104. 14.
Psal. 141. 17.
Deut. 8. 8.

There be four things to be observed in the consecration of wine, the memory whereof is contained in the Hebrew word **חמשה** *Chameshah*, which consists of four letters. The first letter **ח** *Ches* designeth **ח** *Chai*, that is, fresh; for wine must bee fresh, and poured from a full bottle; the other letter **מ** *Mem*, is initial of the word **מל** *Male*, full; for the cup ought to be filled, as it is written; *he shall be full with the blessing of the Lord,* Deut. 33. 23. that is, *the cup which is consecrated with a benediction, ought to be full.*

If any taste of the cup before benediction

diction, it must again be filled from the full and fresh vessel; but if there be no wine in the bottle, the remainder in the cup tasted of, is to be poured into a clean bottle, and from thence again drawn into the cup, and then at length it may have its right consecration. The third letter ש *Schin* pointeth at the word שטיפה *Schtiphah*, that is, washing: for the outside of the Cup must be washed with cold water. The last letter ה is rendred by *them* הרהב *Haddachah*; which word signifieth washing and purging; because the cup must also bee cleansed on the inner side.

Why the Cup
is to be taken
up with both
hands?
Psal. 134. 2.

The taking up of the cup with both hands, is proved from this saying; *take up holinesse with your hands, and blesse the Lord*, for thus they expound that verse.

Each must have a modest behaviour at the feast; and think that hee sits in the presence of God; as it is written concerning the tithes of the field; *and thou shalt eat in the sight of the Lord thy God*; also, *this is a table before the Lord*.

Deut. 14. v 23.

Ezek. 41. 22.

The Master of the family must sit at meat a good while, and wait the comming of poor people, to whom he may impart a share of his meal. This is a work eminently

nently good; who for this end continues at
table and feedeth the poor, his life shall be
prolonged; as we read in the Talmud. The
Prophet hath also spoken of these; *break
thy bread to the hungry, and bring the needy
and wanderers into thy house.*

They ought not to stuff themselves with
too much excess, as the most wise of the
Rabbines have told us in the Talmud; say-
ing; *alwaies have the poor within thy house,*
of which they make this exposition; thou
oughtest not to stretch thy belly with a-
bundance of meat; but imitate the poor,
who for want of food never feed unto
satiety.

The bread is to bee kept cleanly and
holy, as we read in the Talmud. There is
a triple honour belonging to bread; *no
vessel must be put upon it; no scuttle suppor-
ted by it; bread must not like stones be flung
at any thing; he that despiseth and contem-
neth bread, falleth at length into grievous
poverty; as it is written, hee wandereth a-
bout to seek his bread.* The most wise
Talmudicall Doctors write, that a pecu-
liar Angel named Nabel hath this employ-
ment, to observe those who let bread drop
upon the ground to be trod under foot; for
those he reduceth to poverty. And
truly that we may have the greater belief

Tract. Bera-
chos, fol. 54.
Col. 2. 55. 1.
Ira. 58. 57.

Of their tem-
perance.

The honour of
bread.
Tract. Bera-
chos.

Job 15. 23.

to

to their sayings. This Angel did prosecute a certain man with bitter hatred, and would willingly have brought him to the extremity of want, hoping that bread might sometime fall from him, to be trodden under foot. This man once lay along upon the green grass, eating his bread; then the Angel rejoicing, said, the prey is caught within my net; believing that the crumbs upon the grass could not be gathered up; and therefore were obnoxious to mens feet. But this man after meat, digging up the turf with a stake, cast it into the River, that the fishes might pick out the crumbs for sustenance. Hereupon a voice came sliding through the air, saying, wretched mee, who am deceived by this man, drawn out of my own dwelling place, whither I must return without effecting my purpose, or gaining the least advantage by my design.

They ought not to talk or discourse in meal-time, while they are chewing their meat; lest (as the Talmud teacheth) something falling upon the rough artery, cause a suffocation, so that the company at his sneezing cannot bid God blesse him, for it is dangerous and unlawfull to give this benediction to him, who sneeseth at meat, &c.

They speak not
in meal-time,
tract Taanis
of fasting;

De

Orath. chajim.
Num. 170,

Eze

CHAP.

Let them discourse of the Divine Law, it de-
parteth not from them, but remaineth with them,
and they finde it to be sweet and wholesome
meat: but if they prattle, and spend their time in
idle talk, it departeth from them, and an evill
angel succeedeth in the place thereof, that sets
them at odds in divers conflicts and quarrels, & to
fighting one with the other, and casts them into
sicknesses after they have eaten, &c. these kind
of men, though they glut themselves with meat,
they are never satisfied, as it is written, *The Rom. 13, 25.*
the belly of the wicked shall want.

For this very cause let no man dare to cast bones,
or the chins of fishes on one side, or behinde his
back lest he should by chance raise the invisible
creatures; adde to this that when bones fall upon
the ground, oft times dogs fall by the eares, and
mens legs are in danger to be bit.

Bones not to
be thrown on
the ground.

Therefore they never suffer a knife to lye on
the back, lest the angelicall and spirituall crea-
tures should be hurt.

Why a knife
must not be
laid on the
back.

Also the marrow of bones must not be knock-
ed out upon a trencher: for by this sound rhe
devil and unclean spirits being raised, and
supposing that men were fallen to handycuffs,
they come, and as they are wont to doe, they
chafe, but a crust of bread must be put under
the board, &c.

How Marrow
must be shaken
out.

Of old they were alwaies wont to wash their
hands and their mouths betwixt fish and fish, but
nowadaies they doe not so carefully observe
it, so they eat them not together, but severally;
so, that they cleanse their teeth from the flesh
that sticketh in them, and eat a dry morsell of
bread, and drink a little, that by this meanes
their mouths may be washed, and some differ-

Flesh and fish
not to be eat
together.

158 - 193

A view of

to their sayings. This Angel did profa-
cate a certain man with bitter hatred, and

IRREGU
PAGINAT

...discourse of the Divine Law, it de-
...not from them, but remaineth with them.

ULAR ATION

...ticketh in them, and eat a dry mortell of
...and, and drink a little, that by this meanes
...months may be washed, and some diffe-
...rence

to their sayings. This Angel did prosecute a certain man with bitter hatred, and would willingly have brought him to the extremity of want, hoping that bread might sometime fall from him, to be trodden under foot. This man once lay along upon the green grass, eating his bread; then the Angel rejoicing, said, the prey is catched within my net; beleevving that the crums upon the grass could not be gathered up; and therefore were obnoxious to mens feet. But this man after meat, digging up the turf with a stake, cast it into the River, that the fishes might pick out the crums for sustenance. Hereupon a voice came sliding through the air, saying, wretched mee, who am deceived by this man, drawn out of my own dwelling place, whither I must return without effecting my purpose, or gaining the least advantage by my design.

They ought not to talk or discourse in meal-time, while they are chewing their meat; lest (as the Talmud teacheth) something falling upon the rough artery, cause a suffocation, so that the company at his sneefing cannot bid God blesse him, for it is dangerous and unlawfull to give this benediction to him, who sneefeth at meat, &c.

They speak not
in meal-time,
tract Taanis
of fasting;

Dei

Orath. chajim.
Eza Num. 170,

CHAP.

Let them discourse of the Divine Law, it de-
parteth not from them, but remaineth with them,
and they finde it to be sweet and wholesome
meat: but if they prattle, and spend their time in
idle talk, it departeth from them, and an evill
angel succeedeth in the place thereof, that sets
them at odds in divers conflicts and quarrels, & to
beating one with the other, and casts them into
sicknesses after they have eaten, &c. these kind
men, though they glut themselves with meat,
they are never satisfied, as it is written, *The Rom. 13. 25.*
 belly of the wicked shall want.

For this very cause let no man dare to cast bones,
or the chins of fishes on one side, or behinde his
back lest he should by chance raise the invisible
creatures; adde to this that when bones fall upon
the ground, oft times dogs fall by the eares, and
mens legs are in danger to be bit.

Therefore they never suffer a knife to lye on
the back, lest the angelicall and spirituall crea-
tures should be hurt.

Also the marrow of bones must not be knoc-
ked out upon a trencher: for by this sound rhe
misfull and unclean spirits being raised, and
supposing that men were fallen to handcuffs,
they come, and as they are wont to doe, they
shout, but a crust of bread must be put under
the board, &c.

Of old they were alwaies wont to wash their
hands and their mouths betwixt fish and fish; but
nowadaies they doe not so carefully observe
it, so they eat them not together, but severally;
so, that they cleanse their teeth from the flesh
that sticketh in them, and eat a dry morsell of
bread, and drink a little, that by this meanes
their mouths may be washed, and some diffe-

Bones not to
be thrown on
the ground.

Why a knife
must not be
laid on the
back.

How Marrow
must be shaken
out.

Flesh and fish
not to be eat
together.

Divers knives
for flesh and
milk-meats.

rence may be made between flesh and fish.

They use not the same knife that they cut flesh with, to cut butter, cheese, and other milk-meats: also they set not meats of milk and flesh so on the table together, that the one may touch the other. They have many lawes and customes concerning this matter, whereof we shall treat in a Chapter by it self.

At the table the
vanity of man
must be
thought on.

Treat. Bora-
chos. c. 1. p. 8.
Psal. 32. 6.

A holy and godly man at the table must meditate of the vanity of Man, and of Meats and Drinks; & how it is that the least part of the meat remaines in man, but the greatest part is sent forth by the naturall passages for excrements, as *Mar: Zutra* teacheth on the place of the Prophet *David*, *For this shall every one that is godly pray unto thee, léés mezó*, that is, if you will interpret it, as the Jewes doe when he makes his excrements, for so the Rabbins understand this place, that he is holy, who when he banquet calls to minde that those things which he eat must again come forth the natural passages of the excrements: but those two little words signify in Hebrew in the time of Invention, that is, in the acceptable time, when God is wont to be found or in that time when men are by straits and afflictions found and pressed. By these kind of thoughts a man is urged and stirred up to temperance and moderation, so that he will not use much pomp in continuall banquetings, but will rather study for temperance and good husbandry; and by this meanes he shall increase his estate, and heap up great riches.

Consecration
of extraordinary
ry wine.

At banquets, if wine that is stronger than ordinary, or more pleasant drink be poured forth, he that first proveth it must consecrate it with this short prayer, *Blessed art thou, O Lord, our God*

Lord
bount
All
day, a
at the
forth
If an
Figs, C
ples,
wont
&c.
trees.
Con
the er
Blessed
fruits
But
trees,
Butter
&c. b
If inw
ted by
they c
wont t
his Ki
they h
fit by i
in vain
out of
say, L
If a
thing a
must d
prayer
one p
while
Lord

Lord of all the world, who art bountifull, and usest bountifulnesse.

Also peculiar meats, that are not eaten every Meats.
day, are consecrated in the same manner, *Blessed* Orach. Chajim.
art thou O Lord, our God, &c. who hast brought numb. 202.
forth several sorts of meats.

If any one eat the fruits of Trees, as Grapes, Fruits.
Figs, Oranges, Olives, Almonds, Chesnuts, Ap-
ples, Peares, Filberts, Strawberries, &c. he is
wont to say, *Blessed art thou O Lord our God, Things grow-
&c.* who hast created these fruits of the ing on the
trees. earth.

Concerning that which is not pulled from
the trees, but groweth on the earth, they say,
Blessed art thou O Lord, &c. who hast created the
fruits of the earth,

But for other things, which neither grow on
trees, nor come forth of the earth, as Cheese, Of other
Butter, Fish, Flesh, Milk, Honey, &c. *Blessed* things.
&c. by whose word all things are created.

If inwards taken into their hands, and consecra- Dainties after
ted by saying graces, fall out of their hands before grace said, fold
they can put them into their mouths, they are ling to the
wont to say, *Blessed be the name of the beauty of earth, and*

his Kingdome, from henceforth for ever. Because
they had prayed in vaine, and received no pro-
fit by it, and had made mention of Gods name After consecra-
in vaine, which is no light sin; but if they fell tion
out of their hands before they gave thanks, they Berachos.
say, *Lord teach me thy Commandements.* c. 7. p. 50.

If any man forget to pray, and hath put some- Forgetting to
thing already to his mouth, if it be of drinks, he say grace.
must drink it all off, and presently say a short
prayer; if it be of meats, he must hold that in
one part of his mouth, and must in the meane
while repeat the benediction, and that being
done,

done, then hee may swallow it downe; but if it be yet whole, and not chewed, he must spit it out, and then must conceive his prayers.

Orach. Chajim.
num. 116.

Consecration
of O'ours.

And as nothing must be eaten or drank without thanksgiving, and saying prayers, so without thanksgiving, they must enjoy no sweet smell; they consecrate the sweet smell which comes from wood, as of Roses, Frankincense, Cinnamon, with such a benediction: Blessed art thou who hast given a sweet smell to Aromatick wood.

Of sweet-smelling Fruits.

Concerning the sweet smell of Fruits, as of Apples, Peares, Oranges, Citrones, Nutmegs, they say thus, *Blessed, &c. who hast given permission to fruits to send forth this smell.*

Of Balsoms and Oyles.

Of Balsoms, and that sweet smelling Oyle and Waters, they say, *Blessed, &c. who hast created oyl of so sweet and excellent scent.*

Of Herbs.

Concerning Herbs of pleasant smell, *Blessed, &c. who hast created Aromaticall sweet scented herbs.*

Of divers O'ours.

If any man goe into a closet, or shop, that smells pleasant with divers sweet perfumes and odours, *Blessed, &c. who hast created all good smells.*

Nothing to be taken without thanksgiving.

In brief, this is carefully observed by them, and is taught in serious writings, that no profit or delight at all must be taken from any thing, without thanksgiving before it; he that doth otherwise, and doth not give God thanks, is worthily to be called a thief and a robber, who unjustly layeth hold on the good things of God.

Sanhedrim, fol.
102.1.

Barachos, fol.
35.4.

Hee that taketh any profit of this world with-

Without thanksgiving, is as though he robbed God.

This is a most laudable custome, if it do proceed from a pious and sincere minde; but here, as in all the rest, they rather respect outward works, and place all vertue and dignity in the words, which being said, they suppose they have discharged their duty.

They alwaies leave a crust of bread on the table: he that doth otherwise, is ever after deprived of a blessing, as in the *Talmud* the dispute is made on this place of *Job*, *There shall none of his meat be left therefore shall no man look for his goods*, 92.1. Now that the scraps must be left, it is written in *Job* 10.21. the *Chronicles*, *We have had enough to eat, and have left plenty*: yet *Rabbi Eliezer* said, that they must not leave a whole loafe, who would avoid the suspicion of Idolatry; for they abused a whole loafe to Idolatry, as *Esay* complains, *Ye prepared a table for Gad, and have furnished a drink-offering for that number*. *Isa* 65.11.

For now adayes no table is covered with pieces of bread, but a whole loafe must be set on, yet in old time this was done, for when they had eaten, and were full, they furnished a table to give thanks to the Devils. But they ever leave a little piece of the whole loafe that is consecrated, upon the table, that something may remaine on the table, where the blessing may rest: for were it all eaten, no blessing should ever after blesse that table.

Before they say grace after meats, they hide their knives, or take them away, and put

Before grace said the knife taken away.

Before grace
said the knives
taken away.

put them up in their sheaths, for in *Gemorrhah*, they read, that in former times this was not regarded, but when one that said grace after meat, came to these words, *Restore O Lord in our dayes the holy city Jerusalem; blessed art thou, O Lord, who dost restore thy city Jerusalem*; he called to minde the desolation of the City and Temple, and being carried away with an unbridled motion of the minde, because the city lay desolate, and was not yet restored, he stabbed himself with his knife, and so killed himselfe:

Also in old time, it was their custome, that under and about the table, they swept up, and gathered together all the Scraps.

Washing of
their hands af-
ter meat.

Also whilst they were yet far, they were wont to wash their hands and mouths in a bason, not on the ground of their dining room, or on the pavement, for feare of bewitching, they did this before grace, which thing was wont to be done from the table, that so they may repeat their prayers and the name of God, with a pure and clean mouth; but now adayes by sloth and idlenesse these things are grown out of use, and they are then performed when grace is said, and they are risen from the table.

Grace after
meat.

When they have satisfied their hunger, and the table is uncovered, it behoves the Master of the Family, or some Rabbin, or some stranger that is their guest, if there be any, to repeat the thanksgiving from the table. It is a large oration whereby they first praise God, and give him thanks that he affords meat and drink to them and the rest of the creatures, and that they all continue by his goodnesse; that he brought their Pastors out

of Egypt, and led them into the land of Canaan, and made a Covenant with them, and gave them a Law, and promised that he would for ever protect them, then they crave of him that he will take pity on the city Jerusalem, and that he will quickly in their dayes restore the Temple, and the kingdom of David, and set it up againe; that he will send Elias, and the Messias, and will free them from their long captivity; that he will keep them from poverty, that they may not from Christians (which they call here, flesh and blood, that is to say, mere carnal men, insinuating thereby, that we are miserable mortal creatures, made for destruction, who have no commerce with God, and therefore that we are cursed, and reprobates, who die like beasts, and perish; but that they are a holy nation, Gods peculiar people and inheritance) be forced either to receive any gifts, or borrow, or to ask any wages. The words are, But that rather they may increase by his bounty and liberality, and may not be put to dishonor or disgrace; and that he will break the yoke of their Christians off from their necks, and bring them back openly, and in the sight of all the world, into their owne countrey; that he would blesse the house and the table where they feasted, the Father and the Mother of the Family, and all the Children and Posterity, and fill them with the treasures of his benedictions, &c.

Amen after

To this all that sat at table say *Amen*, with a loud and stretched out voice; and secretly in themselves they repeat these verses of the Psal. 34. 10, 11. Psalms. O feare the Lord ye his Saints, for there is no want to them that feare him: The young Lyons shall lack and suffer hunger, but they that seek the Lord shall not want any good thing. But

Psal. 71. 8.

Orach. Chajim,
num. 184.In what place
grace must be
said.

this must be pronounced when their mouths
are empty, so that no crumbs, or rags of flesh
stick to their teeth; because it is written, Let
my mouth be filled with thy praise, and with thy
honour all the day.

Grace must be said there where they eat
their meat. Hence their Cabalites write, That
those who say not grace in the same place they eat,
shall never be buried. That is, their bodies shall
have no buriall, as those who die by hanging,
drowning, burning, or some other kinde of tor-
ture. Afore-time a religious Jew, and one that
feared God, as he travelled in the open field, eating
his dinner there, had forgot to say grace after his
meat: but when he had gone part of his way, then
it came into his minde that he had not said grace;
turning therefore to his companions, he told them
that he had great necessity that pressed him to return
to the place where they dined, for he had left a pre-
cious jewel behinde him there; he went back, and
when he had said grace, God shewed a miracle, and
created a golden Dove, which the Jew carried with
him as a reward of his dutifull observation of this
precept. Truly it had been no great wonder, if
by reason of his great desire to eat and drink
in any place where there was lack of food,
a roasted Pigeon had flown into his mouth.
But this miracle was performed not farre from
the Golden Mountaines of the Pici, or the
Mines of Gold in India, from whence out of
doubt this Pigeon came flying, and being weary,
fell down at the Jews feet.

To abstain
from frequent
banqueting.

Those wise men forbad the keeping of many
feasts in the week, and to turne it into dayes of
banqueting: they also did vehemently disapprove
that the Jewes should celebrate many Feasts one
with

with ano
mad the
is present
many sin
ought in
those tha
all the w
after the
dung, fi
their fac
faces th
that th
say to
long to
Let
lights c
hasten
they b

with another ; and the Cabalists say, That Sam- The book
mael the Prince of the Devils, with all his fellows, *Reschis Chochma.*
is present at such feasts, and tempts the guests to *c. 15. p. 64.*
many sins. Rabbi Levi reports that Rabbi Abben
rught in the name of Rabbi Jehosua, That all
those that so feast, and use continual banquettings
all the week, When that they are dead and buried,
after three dayes they burst in the middle, so that the
dung, filth, and excrements of their bellies flieth in
their faces, as it is written, I will spread upon your
faces the dung of your solemn feasts. And after *Malac. 2. 3.*
that the Devils come and laugh at them, and
say to them, Now eat what you have heaped so
long together, &c.

Let the Jewes, for me, enjoy their sweet de-
lights of this provision, I in the mean while will
hasten to the rest, and shew the manner how
they behave themselves after meat.

CHAP.



CHAP. VIII.

Concerning the Evening, and of the Jewes Evening-Prayers, and how they goe to bed.

*Minbag. p. 6.
Orach. Chajim.
num. 132.*

IN the greater Cities, where the Jewes have Schooles, or Synagogues, he that is wont by ringing the bell to call them to school (supplieth the place of the Clark) about five of the clock after noon, he is wont to go about from doore to doore, and knock at every one, that they will come to schoole by reason of the Oblation, or Evening Prayer.

Evening prayer.

Pfal. 84. 4.

*Pfal. 144. 15.
Pfal. 145.*

Kimchi on this Psalm.

So soon as they come into the schoole, they sit and repeat a Prayer, the first word whereof is *Aschre*, that is, well and blessed; it is taken out of the 84. Psalm, *Blessed are they that dwell in thy house, they will be alwaies praising thee. Selah.* (they boast themselves by these words, because they are so industrious to spend their time in their Synagogues and Prayers) *Happy is the people that is in such a case, yea happy is the people whose God is the Lord. I will extoll thee my God, O King, and I will blesse thy name for ever and ever, &c.* And they cease not untill they have said all this Psalm, for they make great reckoning of it; and they write, that God hath promised him a part in the next world, who shall repeat this Psalm thrice every day. Then riseth the Chanter, and singeth half that holy prayer, which they call *Kaddesch*; but the Congregation

repeats

repeats
speak of
ing done
is answer
and upo
down, a
the grou
like, ma
and wic
from th
the lefi
hange
are tog
Most
before
have p
humble
fury, m
reason
repeat
the en
The
the An
by the
ten, e
of the
Th
cause
spacie
cubic
sed el
hear
aday
see w
Th
is, b

repeats those eighteen thanksgivings which we speak of in their Morning prayers. Which being done, he descends from a higher place, which is answerable to the pulpit amongst Christians, and upon the staires before the Ark he kneeleth down, and on the left hand he putteth his face to the ground, and the whole congregation doe the like, making their heads to hang on the left side, and with the greatest devotion and attention from their whole heart (for the heart lieth on the left side, and therefore when their head hangeth toward the left side, their head & heart are together) they break forth into these words, *Most mercifull and gracious God, I have sinned before thee, but thou art full of compassion, therefore have pity on me, and do not reject my most humble supplications, neither reprove me in thy fury, nor punish me in thine anger.* And for this reason, with an abject, and covered face, they repeat the sixth Psalm from the beginning to the end.

Orach. (Chajim.)
Num. 130.

Psal. 6.

The reason why the Chanter kneeleth before the Ark, wherein the book of the Law is hid, is, by the example of *Joshuah*, of whom it is written, *And Joshuah fell upon his face before the ark of the Lord.*

Why the Chanter kneeleth.
Josh. 7. 6.

The cause why they cover their faces, is, because of old time, when they had a large and spacious Temple, they were every one foure cubits distance from another when they confessed their sins before God, so that one could not hear the confession of another; therefore now adayes they cover their faces, that one may not see what another doth.

Only they cover their faces.

The reason why they incline to the left hand, is, because there is a Scripture, *His left hand under*

my

my head: also that *Isaac* when he was to be offered, lay on his left side.

Presently after that they rise, and the Chanter saith, *but we know not what to do, onely we lift up our eyes unto thee*; as if they would say, *We, O God, standing and sitting, up and down, upright and bowed to the earth, have called upon thee, and now we are ignorant what we should do more, wherefore we will look up unto thee, &c.* Then they againe repeat the whole prayer *Kadsch*, and so they end Evening prayers.

Why they joyn their Night-prayers with Evening-prayers.

It were now convenient that they should return home, and go to supper, and after supper to come again to the Synagogue, to say their night-prayers. But because this is inconvenient, and it may be that many of them are overcharged with their drunkenness at night, so that they forget their night-prayers, wherefore their Rabbins thought fit, and appointed it, that they should alwayes joyn their night-prayers to their evening-prayers. Yet they make a pause for a short time, and put a little distance betweene the oblation, or evening-prayer and night-prayer, so that there may appeare a manifest distinction.

How when they disagree, they sometimes reconcile themselves before prayers.

Sometimes also, here they observe a peculiar custome, If any one have a quarrell with another, or any difference be to be reconciled, he that cannot obtain his right from his adversary, goes forth into the middle, and to the booke wherein the Chanter singeth the prayers, he goeth and shuts it, and beating with his hand, he saith, *Ani kelao*, I shut it, as if he would say, I put a bar and a bolt to his prayers, untill my adversary make friends with me. then they dare pray no farther till he be satisfied. Wherefore prayers

prayers being not ended, to house they come, and if any of those that are at oddes are implacable, and will not be reconciled, they forbear their prayers for some dayes.

Amongst other things they ask againe of God What they to free them from the Christians, and bring them chant in the into their own country : and in one Prayer, the night.

beginning whereof is. *O Lord our God, help us, and free us from the Nations (that is, from the Christians) that we may confesse thy most holy name, and rejoyce in thy praise. All people which thou hast created shall come and worship before thee, and shall give honour unto thy name, &c. Our eyes shall see, our hearts shall rejoyce, our souls shall indeed be glad in thy help when it shall be said in Zion, the Lord reigneth, God is the King, God ruleth, and shall rule for ever ; For thine is the Kingdom, &c. (Ah miserable Jew, thou dost in vain wait for this rejoycing ; for this was done above one thousand six hundred yeares since) when thy erepeat that prayer, whereby they curse the Christians and the Christian Magistrates, which we mentioned in the Morning prayer. He that lost his father this year, for the whole year he must repeat that prayer which they call the little *Kaddish*, that by this vertue and help of it he may free his father out of purgatory, as I, God willing, will shew at large elsewhere. When they go out of the School they repeat those places of Scripture, which I spake of before in the fifth Chapter.*

And here againe they have a most verball dictation concerning a Prayer, the beginning whereof is, *Hearken, O Israel, the Lord thy God is God* ; namely, in what manner, in what kind, and place, it must be repeated : but this is too long to set down here:

Talmud and Rabbi Alpher; tract. Berachos. cap. i. Orach. Chajim. num. 235. At and forward.

At supper they behave themselves as they do at dinner.

How they undresse themselves in their chambers.

Talm. Nidda.
fol. 16. 2.
Vajikr. Rab. fol.
189. 1.

Psal. 4. 5.

The bed must be clean.

Traß. Taanis,
of fasting. c. 3.

How the bed must be placed.

When they prepare to goe to bed, first they put off their left shoos, then the right shoos when they are in bed and covered with blankets they put off their shirts, lest the walls and beams of the house should see their secrets : and therefore they may not when they are naked, make water in their chambers : for this is a most foule and filthy thing, and brings men to the greatest poverty ; and one of those things which God hateth.

He that repeateth in his bed, the prayer, *Hear O Israel*, he must forthwith goe to sleep, and speak no more, for it is written, *Commune with your own heart upon your bed, and be still.*

If he cannot presently sleep, that prayer must be repeated, and that so often till he can sleep, so that he sleeps pleasantly and peaceably, and his sleep shall do him good.

The bed wherein the man sleepeth with his wife must be alwayes pure and clean, for it may bee that the man may think of the exposition or decision of some matter that hee learned that day, or read in the holy Scripture, or may pray unto God for godly children, or that his wife may break forth into prayer. Now this were an unpardonable sin, for a man to think of Gods name in an unclean place. In the *Talmud*, the Disciples asked Rabbi Siram how he had lived so long? but he answered, never, saith he, in all my life studied, or named, or thought of God in an unclean place.

They commonly place their bed so, that their heads may lye to the South, and their feet to the North ; he that doth this shall be happy in many children, as it is elegantly disputed in the

Talmud
ved over
North,
Now it
small
it, And
shall be
know v
words
ning ar
such cr
pture ;
and in
pher, v
a book
but it is
Also
ning m
cially t
wife ;
their c
nest E
know
is calle
not he
we w
their g

Talmud and Rabbi Alpher, and is cunningly proved out of Davids Psalmes. In Hebrew the North, and that wind also is called Tzaphon. Now it is written in the Prophet, *UtzePHONECHA zmallo bitnam*, that is, as the Rabbins interpret it, *And the North shall fill their bellies, and they shall have many children.* Though the Rabbins know well enough, that the sense of the Prophets words is far otherwise, yet they think it a cunning artifice, and excellent wit, if they can put such crafty expositions upon the places of Scripture; but because this demonstration is weak and invalid, there is a certain Rabbin Philosopher, who expoundeth these words naturally, in a book whose title is the beginning of wisdom, but it is needfull to insert that exposition here.

Also the Jewes have elegant Ethicks concerning manners to be observed in their beds, especially how the man must behave himself with his wife; and all this is subtilly disputed there, as their custome is. But I shall spare chaff and honest Eares, and therefore if any man desire to know farther, I refer him to their book, which is called *Orach Chaim*, the path of life. We will not here break off the Dream of the Jewes, but we will proceed farther in the description of their piety and holinesse;



CHAP. IX.

How the Jewes every week keep Monday and Thursday Holy-days.

Ten things
Esdras ordain-
ed. *Bava Kama*,
cap 7.

WE read in the *Talmud* and Rabbi *Alpher*, that *Ezra* the Prophet in the Babylo-
nish Captivity, instituted ten things, and com-
manded them to be kept. First, that on the Sab-
bath day, Secondly, that on Monday and Thurs-
day every week, publiquely, some particles, and
peculiar readings in the book of the Law, in the
Synagogue, should be read, with the use of some
singular Ceremonies, and a great deale of devo-
tion: Thirdly, that on Monday and Thursday
the Law should be publiquely pleaded, and eve-
ry one should be helped to recover his owne:
Fourthly, that on Thursday all things should be
washed and made clean at home, and brushed, in
honour of the most holy Saboth: Fifthly, that on
Thursday the men should eat garlick: Sixthly,
that the women should rise in the morning, and
make bread, that so soon as it should be day, a
crust of bread might be given to some poor body
that wanted it: Seventhly, that women, to te-
stifie their greatest modesty, should wear bree-
ches, or coverings for their thighs: Eighthly, that
women be curious to comb their heads, and part
their haire accurately in bathing themselves:
Ninthly, that it shall be lawfull for Merchants
and Shop-keepers to passe into divers Cities, and

to offer
but the
spices an
they may
Saboth,
eyes of
women
should be
Althou
appointe
be taught
ched on
the piety
bad the
somethin
should be
ple might
this insti
taught th
firmed b
wilderne
found no
is writte
ye to the
Word o
three da
fore aft
more tha
the read
Adde th
Thursda
went up
second e
Law ma
for the
come d

to offer their merchandise to sale, to the end
that the Jewish women might buy all kinde of
spices and ornaments befitting their sex, that so
they may adorn themselves for the honour of the
Saboth, and Festivall dayes, and to please the
eyes of their husbands: Tenthly, that those
women which have had any lustfull dreames
should be washed in water.

Although before *Esdra's* time the Prophets had appointed and commanded, that the Law should be taught the people, and sermons to be preached on the Saboth day; yet *Esdra's*, to make the piety of the people more remarkable, forbade them to passe over three dayes, so that something of the Law should be read which should be expounded in a Sermon, that the people might be fitted by due preparation. Now this institution, the wisest of the people, who taught the Law, and did interpret it, have confirmed by this saying, *They went three dayes in the wilderness and found no water*; that is, they found not the Law, which is called *Water*, as it is written, *Hoe ye, every one that thirsteth come ye to the waters*; that is, to the Law, and to the Word of God; because therefore they wandred three dayes in the desert without water, therefore afterward they so divided the week, that more than three dayes should not passe without the reading and hearing of the Word of God.

Addes that this happens upon Monday and Thursday, that they may remember that *Moses* went up into the Mount *Sinai* on thursday, the second time, and went to fetch the tables of the Law made of Cedar, and to have begged pardon for the Molten Calf they had made, and to have come down again on Monday. Hence it is, that

Esdra's first ordained, that they should not passe three days of the week without reading the Law, and way to.

Exod 15. 22.

Esay 55. 1.

Why Monday and Thursday are appointed for it.

Luke 18. 10.

How those
dayes are held
Festivals now.

Of the prayers
for Monday
and Thursday.

A History, or
Jewish Table.

they amongst the Jewes, that will be reckoned more holy than the rest, doe at this day keep those two dayes fasting-dayes, as the Pharisees in our Saviours time, who said, proudly and arrogantly, *God I thank thee, that I am not like to other men, I fast twice in the week.* Thirdly, by reason of Festivall-dayes, and Law-dayes, it is also very necessary that the Law should be diligently heard, and the Word of God studiously considered.

And those two dayes at this time are partly held for Festivals amongst the Jewes, for on those dayes they come together in the morning into the Synagogue, they pray, and sing, and adde many other prayers to their ordinary Morning prayers, as you may see in their customary book & other books for Prayers: also with great pomp & state they bring forth the book of the Law out of the Ark, and put it up againe; concerning which matter we shall speak briefly here:

As for their Prayers, to their ordinary Morning prayers, they adde another, which from the first words is called *vehu rachum*, to which they ascribe great vertue and efficacy; although it hath helped them very little for sixteen hundred yeares, they stand, and with singular attention they use to repeat it, and to gain authority to it they write this History: *When the Jewes were driven out by Caesar Vespasian, the Emperour commanded three ships loaded with Jewes to be forced into the sea from the land, without Pilots or Oars; the ships therefore were driven up and down by tempests, they came to divers Countries, the first was cast away at the country Lovanda (the names of these countreys are now unknown) the other came to Arladas, the third to Burdelius, these last*

were

were courteously received by the Lord of that country, so that he gave them vineyards and fields to inhabit; but when that Lord was dead, another arose, who like another Pharaoh, used them cruelly, and put them to grievous afflictions; and at length he spake thus to them, [Now Will I trye whether you be true Jewes, you shall be throwne into a fiery furnace, as Ananias, Misael and Azarias were; if you escape without hurt and danger, I will account you for true Iewes :] But they answered, [Most merciful Lord, the King, grant us three dayes that we may prepare our selves, and call upon our God, that he may deliver us, as it was granted unto them that were so delivered.] When they had obtained that from the King, three men, notable for their piety, came together, Joseph and Benjamin, that were brothers, and their Cousin german Samuel, and they took counsel what they ought to doe; and they agreed by fasting and prayer to provide themselves; wherefore each of them made a peculiar Prayer, and they presently joyned those three Prayers into one, with which for these whole three dayes, nights and day they strove to please God without ceasing; on the day in the morning one of them said, This night I dreamed that a verse of the Scripture was read to me by a certain man, wherein the particle Ki was twice, but the particle Lo was thrice found; but the place where Pui is written, and the meaning of it I know not: another answered, that verse hath in it comfort and help for thee, and foresheweth Gods deliverance from heaven; it is in Esay, c. 43. *Esay 43. 2.* When thou goest through the waters I wil be with thee, and the rivers shall not overflow thee, when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee. The third day a mighty fire was made.

they amongst the Jewes, that will be reckoned
 more holy than the rest, doe at this day keep
 those two dayes fasting-dayes, as the Pharisees

NOTE

This volume
 tight binding and
 effort has been
 duce the centres
 result in

academ
 microforms

came to Arladas, the third to Burdelius, these last
 were

*courteously received by the Lord of that coun-
try that he gave them vineyards and fields to
cultivate; but when that Lord was dead, another*

me has a very
and while every
en made to repro-
res, force would
in damage

Demie

arms

*upon thee. The third day a mighty fire was made
and*

Bb 2

Luke 18. 10.

How those
dayes are held
Festivals now.

Of the prayers
for Monday
and Thursday.

A History, or
Jewish Table.

they amongst the Jewes, that will be reckoned more holy than the rest, doe at this day keep those two dayes fasting-dayes, as the Pharisee in our Saviours time, who said, proudly and arrogantly, *God I thank thee, that I am not like to other men, I fast twice in the week.* Thirdly, by reason of Festivall dayes, and Law-dayes, it is also very necessary that the Law should be diligently heard, and the Word of God studiously considered.

And those two dayes at this time are partly held for Festivals amongst the Jewes, for on those dayes they come together in the morning into the Synagogue, they pray, and sing, and adde many other prayers to their ordinary Morning prayers, as you may see in their customary book & other books for Prayers: also with great pomp & state they bring forth the book of the Law out of the Ark, and put it up againe; concerning which matter we shall speak briefly here.

As for their Prayers, to their ordinary Morning prayers, they adde another, which from the first words is called *vehu rachum*, to which they ascribe great vertue and efficacy; although it hath helped them very little for sixteen hundred yeares, they stand, and with singular attention they use to repeat it, and to gain authority to it they write this History: *When the Jewes were driven out by Caesar Vespasian, the Emperour commanded three ships loaded with Jewes to be forced into the sea from the land, without Pilots or Oars; the ships therefore were driven up and down by tempests, they came to divers Countries, the first was cast away at the country Lovanda (the names of these countreys are now unknown) the other came to Arladas, the third to Burdelius, these last*
were

were courteously received by the Lord of that country, so that he gave them vineyards and fields to habite; but when that Lord was dead, another rose, who like another Pharaoh, used them cruelly, and put them to grievous afflictions; and at length he spake thus to them, [Now Will I trye whether you be true Jewes, you shall be throwne into a fiery furnace, as Ananias, Misael and Azarias were; if you escape without hurt and danger, I will account you for true Iewes:] But they answered, [Most merciful Lord, the King, grant us three dayes that we may prepare our selves, and call upon our God, that he may deliver us, as it was granted unto them that were so delivered.] When they had obtained that from the King, three men, notable for their piety, came together, Joseph and Benjamin, that were brothers, and their Cousin german Samuel, and they took counsel what they ought to doe; and they agreed by fasting and prayer to provide themselves; wherefore each of them made a peculiar Prayer, and they presently joyned those three Prayers into one, with which for these whole three dayes, night and day they strove to please God without ceasing; on the day in the morning one of them said, This night I dreamed that a verse of the Scripture was read to me by a certain man, wherein the particle Ki was twice, but the particle Lo was thrice found; but the place where Pui is written, and the meaning of it I know not: another answered, that verse hath in it comfort and help for thee, and foresheweth Gods deliverance from heaven; it is in Esay, c. 43. *Esay 43. 2.* When thou goest through the waters I wil be with thee, and the rivers shall not overflow thee, when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee. The third day a mighty fire was made,

and the people came from all parts, that they might see the Jewes burnt. Those three men therefore, without any force, came thither of their owne accord, and went into the middle of the fire, singing and calling upon God untill all the fire were burnt out, and so by the vertue of this prayer they were delivered.

They writ and sent it into all places where the Jewes lived, concerning this Miracle, whence they made a precept and an order, that that Prayer should alwaies on Monday and Thursday be repeated in their Synagogues, which they observe untill this very day, alwayes being led by a strong hope, that they by the vertue of it shall be freed from their captivity and banishment. But this hath not hitherto befallen them, nor will it ever be so long as they despise Christ, and shall remain obstinate in their horrible unbelief. This History, or rather Table, I have quoted in the book *Kol bo*, that is, all in it, more largely than *Antonius Margarita*. That Prayer is thus, But he is mercifull, he pardoneth sins, nor will he destroy a sinner; but he is wont to turne away his anger; nor doth he stirre up all his fury: Thou O Lord, withhold not thy compassion from me, let thy mercy and thy truth keep me continually, be present with us O God of our salvation, and gather us from amongst the Gentiles, &c. The summe of the whole Prayer is this: That God would pardon their sins, would take pity of the desolation of Jerusalem, and the Temple, and would gather them together from the foure quarters of the world, and would not suffer his inheritance to be noted with reproach and disgrace: nor yet do they forget the Christians, but they thus pray against them, How long shall thy strength be in captivity, and thy beauty (that

which

which
comm
they le
orthat
to sup
oppresso
zeal ag
and let
they m
upon C

The
faces (f
said in
many
God t
they m
mies, b
his pro
as the

After
one wh
procee
used a
that t
they sa
thus,

In a
thench
wayes,
at boi
fastned
This i
Cup-b
comm
the A
that w

which followes is left out in many books by the command of the Magistrate: but commonly they leave a blank, that they may write them in, or that they may be admonished by the Elders to supply what is wanting) *lye in the hands of the oppressor? O God raise up thy strength and thy zeal against our enemies, let their strength perish, and let them be confounded, &c.* By these words they mean the Christians, against whom they call upon God to revenge themselves.

Then again they fall afterwards upon their faces (which they call *Nephilas Appajims*) as we said in the former Chapter, and they add many other prayers, whereby they desire God that he will lay down his anger, and that they may not come into the hands of their enemies, but that God would rather be mindfull of his promises, that he would multiply their seed as the starres of heaven.

After that, for some time they have prayed, The reading of the Law on Monday and Thursday, with what ceremony it is performed. one while standing, another bended down, they proceed to the ceremonies, and solemne pomp used about the book of the Law, and out of that they read a Lesson for that week, as they say *Ezra* commanded them, The matter is thus,

In all their Synagogues they have the *Penta*. The form of the book of the Law in their Synagogues. *bench* on Calves skins sewed together, long wayes, written in greater Characters, to which at both ends two polished pieces of wood are fastned, whereby it may be taken up and carried. This is wont to be kept in a peculiar Ark, or Cup-board, in their Synagogues, fastned most commonly in a wall; before the covering of the Ark put wont to be an excellent vaile, and that wrought with needle-work; and the greater

ter the Festivall is, the more precious the vaile is wont to be. Here they delight most in the pictures of Birds, because in the Old Testament, in the ark of the Covenant, Birds were also painted; also that Book is alwaies wrapped in a choice piece of Linnen, like a Swathe, which is four or five ells long, and a hand in breadth. Now those bands (the German Jewes commonly call Wimples) they have them from thence. Infants of half year old every Saboth day are brought by their Parents into the Schoole to the chief Rabbin, that he may blesse them: now every child must bring into the Schoole such a cloth or Swathe (Wimple) wherein for the most part, as other figures, so principally the childs name, and his fathers name, his age and day of his birth, are wrought most artificially and curiously with a needle. This Swathe the father of the child taketh, and delivereth it to him who hath the office of the tree of life, and he delivereth it to another, who performes the office *Gililah*, or of involving it: the book of the Law must be so rowled up in it, that the letters of it may be turned inwardly, and that they may as neare as may be, touch the parchment that the Law is written in. When the book of the Law is thus wrapped in the swathe-bands, they have a certain little coat (they call it *Mappa*) sometimes it is made of silk, sometimes of velvet, or cloth of gold, which they cover the book of the Law with: from this coat it hangeth by a silver chain with a silver plate, which is large enough, containing many smaller plates in it, which may be taken from the greater. In the smaller plates are engraven the names of their Festivals, and of the dayes whereon the book of the Law must

be used.
Kfor T
Lodway
Also
load vo
together
whereby
of wood
folds an
by an ap
the nle
of Solon
tree of
of life
word
someth
Whe
(Coffe
the Ar
is answ
it Alm
these w
when
O Lor
them
shall g
from
say, Z
Israel
he tal
sing,
alt hi
ye the
for be
at his
U
be

banded, but on the greater plate is engraven
Kfor Torah, the crown of the Law, *Kodesch*
Lodway, the Holiness of the Lord.

Also one goeth about, proclaiming with a
loud voice, who will buy it, that is, *The folding*
together of the tree of life. That is the office, unfolding and
whereby any one layeth his hands on the pieces folding up the
of wood that are fastned to the book, and un- book of the
folds and folds the book again; and it is sold Law.
by an appointed open sale, but the money is for
the use of the poore. That kind of wood out
of *Solomons Proverbs* they call *Ez Chajim*, the
tree of life: for there it is written, *She is a tree* Prov. 3. 18.
of life to them that lay hold upon her: but the
word *Golilaw* signifieth folding, namely, when
something is unfolded or folded together.

When therefore the Clark or the Chanter
(*Chaffan*) taketh forth this sacred Book out of *Orach. Chajim.*
the Ark, and goeth up to that high place, which num. 135.
is answerable to our Pulpits (vulgarly they call
it *Almamor*, by an unknown name) they all sing
these words out of the book of *Numbers*. And Num. 10. 35.
when the Ark went forward, *Moses said, Rise up*
O Lord, and let thine enemies be scattered, and let
them that hate thee flee before thee. Out of Sion Isa. 2. 3.
shall go forth the Law, and the Word of the Lord
from Jerusalem. When he shuts the Ark, they
say, *Blessed be he that gave the Law to his people*
Israel, with his holiness. But the Chanter when
he takes the book into his armes, beginneth to
sing, *O magnifie the Lord with me, and let us ex-* Psal. 34. 4.
alt his name together. The people answer, *Exalt*
ye the Lord our God, and worship at his footstools,
for he is holy. Exalt the Lord our God and worship Psal. 99. 5. 9.
at his holy hill, because the Lord our God is holy.

Upon that high square pile or Pulpit, stands a
Bb 4 table

table-cloth, or also with silk or velvet, or tapestry, into which the Chaffan or Clark puts the Book; but he that is licenced to fold up the Book (whom they call Segen) comes, removes the cloths, and displays the Book. After that they call some man of the Congregation by his own name, and the name of his Father, that he may come to them, in these words, *Ezer Rabbi, Abraham the Son of Isaac, rise and ascend first.* This man coming and standing in the middle of them both, kisseth the Book, but not the naked Parchment (for that were a grievous sin) but upon the cloths, and taking the two lower pieces of wood in his hands, he saith with a loud voice, *Praise yee the Lord, &c. Blessed art thou O Lord, who hast chosen us before the other nations, and hast given us thy Law, blessed be the Lord the Law-giver.*

Here the Jew thinks he hath hit the nail on the head, to have taken the tree of Life into his hands, and that he is more happy and blessed than all other Nations. After that the Chanter reads his part, or a Chapter of the book; which being done, hee comes againe that was called and kisseth the book the second time, and saith, *Blessed art thou O Lord, who hast given to us thy true Law, & hast planted life eternal in us.* Then two others are called (whereof the first must be a Levite, the second simply an Israelite, or Jew) and they all imitate the first, and the first descends by another little doore than at that he came in at, for there cometh another who must have strong mighty armes, who with both his armes lifts the Book on high, so high as he can beare it open, he walks a while with it, that all may see the writing of the Law, and the

the people
law which
el. This
elevation
Whilst
and strife
they pref
through
also may
the Law
book of
to see it
The w
is parted
which m
they pro
it is said
men apa
place, a
shamef
sily fall
stand al
For i
either f
purg'd
as a fig
their h
Henc
compl
one
wood
(here
things
ther b
wrapt
little

the people in the mean while cry, *This is the Law* which Moses propounded to the children of Israel. This office is called *Haghabah*, that is the elevation, and it is bought by him will give most.

The office of him that lifts up the book of the Law.

Whilst these things are doing, a great tumult and strife is raised in the womens Temples, for they presse and trample down one the other, that through the latticed windowes or crannies they also may see and behold the sacred writing of the Law: for since they cannot come to kiss the book of the Law, yet they are much delighted to see it, and are abundantly satisfied with it.

The women have a place by themselves, which is parted from the men by latticed windowes, of which matter it is disputed in the *Talmud*, and they prove it out of the Prophet *Zacharie*, where it is said, *The women shall mourn apart*, and the men apart, namely, in a parted and distinguished place, and that for the cause of their modesty, shamefastness and chastity: for they might easily fall into wicked cogitations, if they should stand all promiscuously.

Of the womens Temple. *Traſas. Sunab de Tabernac. construct. cap. ult. Zach. 12.13.*

For if that Jew who carrieth the Book, should either stumble or fall, that wickedness were to be purg'd by the fasting of them all for a long time, as a sign of some great mischief that hangs over their heads.

Hence it is that they two who have bought the complication and the tree of life, come again; the one of them layeth hold on the handles of wood above, that the book may be folded again, (here is peculiar experience required, that all things may be done rightly and in order) the other bringeth the coverings, that it may be againe wrapt in, and may be outwardly clothed with a little cloak, from which a plate of gold hangeth.

Then

Then they come all, young and old, to kiss the book, they touch it with two fingers; which forthwith they lay upon their eyes, for it is a most holy businesse, and a most present remedy against blindnesse and bleer-eyednesse.

When it is put back into the Ark, the Chanter singeth, *Celebrate the name of the Lord, for his name only is strong. The Congregation answereth, His glory is in earth and in heaven, he hath extolled the horn, or the dominion of one people, to the praise of all his Saints, namely, the children of Israel, the people next unto him, praise the Lord. Whilst it is put into the Ark the Congregation singeth, And when the ark rested, he said, returne O Lord to the many thousands of Israel.*

Numb. 10. 36.

How they goe
forth of the Sy-
nagogue.

Psal. 5. 9.

Then they end their prayers, as I shewed in Morning prayers; and so often as they go forth of the Synagogue, as also when they go forth of their houses to travel, or go about some businesse, they are wont to say, *Lord guide me in thy righteousness because of mine enemies, direct thy way before me; Lord, from hence and for the time to come, be mercifully present to my going forth, and my coming in.*

CHAP.



CHAP. X.

How the Jewes prepare themselves for the Saboth day, and how they begin that.

IN Exodus it is written, *The sixth day they Preparation shall prepare themselves, &c. and a little after; to the Saboth. To morrow is the Rest of the holy Saboth to the Lord. What you will bake bake, and what you will boyle boyle.* This they understand, that all things against the Saboth, and for the honour of the Saboth must be prepared, especially costly meats to be provided, and to be boyled in time, that on the Saboth day they may the better keep it holy.

Therefore on Friday before night, they use to boyle what they will eat on the Saboth day. Above all, it behoveth the women to make divers sorts of Cakes: and while the meale is kneaded and prepared by them, they leave the whole lump intire and undivided; but if the lump be so great, as it useth to fall out in great families, that they must needs part and divide it, they cover one part with a napkin, lest the end of the other part should be ashamed, or see its own shame, because it shall be last made amongst the Cakes of the Saboth.

They honour the Saboth with three sorts of Banquets, and that the most exquisite they can do according to every mans ability.

A three-fold banquet on the Saboth.

The first feast is made on Friday at night, when the Saboth is beginning. The second on Saturday at noon; the third in the evening, when the

The first Feast on the Saboth.

Exod. 16. 25.

Pag. 13.

the Saboth is ending : And this Law they have fetched out of another book of *Moses* in *Exodus*, where it is thus written of *Manna*, *Eat this to day, because to day is the Saboth of the Lord, you shall not finde it to day in the field.* Here (say those wise men) to day is thrice written down, whereby *Moses* would signifie, that *Manna* must be thrice eaten on their solemn Saboths: but those three feasts have also another use, as you may see in their book of *Customes* written in the German tongue; for unlesse they were bidden to eat thrice, they would so stuff themselves with eating, that the whole Saboth day would serve them but for one meale: but because they all know that there are yet two feasts behinde, they all use some moderation; nor do not stretch their guts too much with meat, but they feed with delight, considering that not long after their dainties shall be renewed, and the table furnished again. What they think of those Sabbaticall feasts, and of what account they are with them, I shall shew more a little after.

Every one himselfe must provide something in honour of the Saboth.

Traſſat de Sab.
fol. 119. and
in *Traſſ. Kid-*
duſchim. c. 2.

Orach. Chajim.
num. 250.

Farther, no man, noble, rich, or wise, must they think much to prepare and do something in honour of the Saboth: For though a man had a hundred thousand servants, yet he with his own hands must do something also; for so we read in the *Talmud*, that holy *Rabbi Chasdam* shred herbs small, and the learned *Rabbam*, and *Rabbi Joseph* clove wood, *Rabbi Siram* he made the fire, *Rabbi Nachmanes* he swept the house, and prepared all the Implements for the table.

Dishes, be they boyled or roasted, which are more pleasant than cold, must be set into the Oven

Oven, that
be preserv
All the
fired, an
which cust
shall brev

Allo e
if they be
men kem
curiously
bath the
feet with

Allo
with a p
the left
finger, t
to the fi
the thur
two fing
be betw
ry in th
to the ri
ger, and
the rest.

The
that cal
held m
power
to mis
them i
them
casteth
a true
They
name
selves.

Oven, that the heat of them, if it can be, may be preserved.

All the Saboth day the table stands spread and fired, and is so left by them night and day, of which custome there is a peculiar meaning, as I shall shew afterwards.

The table spread all the Saboth day.

Also they goe to wash their heads, and men, if they be used to it, are to be polled: the women kemb their haire, and pleat them fitly and curiously; they binde them with hairlace, they bath themselves also, or wash their hands and feet with hot water.

Orach. Ghajinz. num. 260.

Also they pare their nailes on Friday, and that with a peculiar superstition; for beginning on the left hand, they first cut the naile of the fourth finger, then they passe to the second finger, then to the fifth, then to the third, lastly they end at the thumb, so that they never let the knife pare two fingers together, but alwaies one finger must be betwixt. The signe for to help their memory in this order is, **רבה נא** When they come to the right hand, they begin at the second finger, and so passe to the fourth finger, and so in the rest,

Paring their nailes.

The memorandum for this is **בראנה** he that casts his parings of his nailes under feet, is held most wicked, for so they come into the power of the Devil, and wicked men abuse them to mischief and witchcraft; also the treading on them is not free from danger; he that hideth them under ground is a just man, but he that casteth them into the fire is a godly man, and a true square man, and absolute every way. They build all these things out of *Ezodius*, Exodus 16. namely The sixth day they shall prepare themselves.

The parings of their nailes must be hid under ground.

Also

Their knives
to be polished
and sharpened.
Job 5. 24.

Also every one's knife must be made clean, polished and sharpened, and that they prove out of that place of Job; *And thou shalt know that thy tabernacle shall be in peace, and thou shalt visite thy habitation, &c.* Hence their wife men collect, if the knife were blunt, so that it cannot cut the meats, there could be no peace on the table, and the house were not well visited.

Sabbatical garments:
Orach. Chajim.
num. 262.
Ila. 58. 13.

Schabbat.
fol. 113. 1.

The Saboth a
Queen.

How they dress
the Table.

Orach. Chajim:
num. 216.

Then they put on their garments appointed for the Saboth, and every one according to his ability are carefully adorned, because it is written in *Esay; And thou shalt honour it.* How? *Let not thy Saboth garment be like thy prophane every-days garment;* as it is expounded in the *Talmud.* Hence it is that the richer Jewes have peculiar vestments, which they never put on upon other dayes: for the Rabbines call the Saboth *Malkah*, that is the Queen: but if these Kingly garments be put on at another time. then when they are to appeare before the Queen, it is disgrace, and they mock the Queen.

They adorn the table with clean white cloths, napkins, trenchers, cups, cushions, formes, and other things necessary, that the Queen coming, that is, the Saboth, she may finde all things rightly ordered, and magnificently and sumptuously prepared: Briefly, *He that honoureth the Saboth many wayes, with his body, his vestments his meat and drink, that man is truly praiseworthy.*

In old time they did sound a horn or trumpet six times, that every one might prepare himselfe timely for the Saboth: but now in well ordered Synagogues, he that hath the keeping of the Church is wont to go about, & to proclaim that

all of the
vide the
Saboth,
may rec
After
ward w
and doe
week;
ding to
than en
Whi
beginne
mounta
Saboth
Lattine
lours:
woman
the can
King o
precept
candles
on oth
foule v
Henne
when
the ex
them o
where
guide
kinde
place
on the
wisest
speci
Firs
bidde

all of them must cease from their labour, & provide themselves to meet the Bride, that is, the Saboth, coming like a comely Bride, that they may receive her honourably.

After the evening (therefore) they do no outward work more, but begin the Saboth betimes, When they begin their Saboth. and doe adde something to it of the rest of the week; they goe to the Synagogue, and according to their custome they sing and pray more than enough.

Whilst there is yet some day left, and the Sun Sabbaticall beginneth to enter on the tops of the trees and candles. mountaines, the women light the candles for the Saboth; they use lamps for the most part of Orach. Chajim. num. 261.

Lattine, which hang at the roofes of their Parlours: so soon as they begin to burn, the Jewish woman stretching out both her hands toward the candle, saith, *Blessed art thou ô Lord our God King of the World, who hast sanctified us with thy precepts, and hast commanded us to light sabbaticall candles:* The same thing they are bound to do on other Festival dayes in the evening. If it be foule weather, and the sky be clouded, the Hennes are their signe to know it by; For when the Hens go to roost, then it is night, and the exact time to begin their Saboth: if any of them dwell out of the city in the midst of fields, where they have no Hens, then they must be guided by Crows and Chaughs: for those kinde of creatures are wont timely to seek a place for to rest in. But why this duty is laid up. Why women on the women rather than upon the men, the light the candle. wisest of the Jewes Doctors gives two reasons especially:

First, When as *Eve*, after the eating the forbidden fruit, when she understood by most certaine

Gen. 3. 12.

Cap. 2.

taine marks that she should die, she would have her husband, the good man *Adam*, to eat of the same tree, and she spake unto him thus, *If I must die, 'tis fit thou shouldst die with me.* Whereupon she pressed and urged him to eat with her; but when he constantly refused, she pulling a bow or stock from the tree, beat him so long with it, till she made him eat, as the verse saith, *The woman that thou gavest me, she gave to me of the tree;* (that is, she afflicted me with a great blow of a bough pulled from the tree; for so it is expounded in the book *Orach. Chajim*, the path of life, and did eat; so that miserable and foolish *Adam* being seduced by the blowes of his wife, and driven to transgress the Law of God, brought death upon himself and all his posterity: But before *Eve* sinned the Sun shined on the world, the same way as it shall doe to the godly in the life to come: but so soon as she had sinned the brightnesse of the Sun was changed, and that most precious and excellent light of the whole World was put out.

Exod. 27. 20.
Specul. ardens,
cap. 37.

Secondly, For this cause also the women must light the Candles, because they are alwayes at home, but men are often from home. And farther it is written, *And thou shalt command the children of Israel, that they bring thee pure Oyle olive, beaten for the lights to cause the lamp to burn alwaies.* Here the Doctors expound and search, why it is written, *thou shalt command: Tezavveh* by מ when as it might have been written simply *Zav, command*, they answer by this way, *Moses* commanded the women to light their candles. For the word *Naschim*, that is, *women*; if all the letters be resolved into their numbers, makes 400. as many as the letter מ makes. Behold the heart

Heart of Zenodorus, and Crates his liver: for since the woman extinguished the light of life in the world, it is fit that she upon every Eve, and at all the Festivals, should light the candles for a sign of her repentance, that she should restore light and life to the soule of man, which is compared to a candle, as it is written, *The spirit of the man is the candle of the Lord:* Also their wise men write, that if a woman doe light the candles with a pious and devout attention, it will be reputed as godly a work as if she had lighted the lamps of the golden candle-stick in the most holy Temple of Jerusalem. We read farther in the *Talmud*, That a woman by reason of three sins dieth in child-birth, namely, if she take not a lump of the Cake, (that is, a little piece of the Cake which in time past was mingled with oyle, to make an unleavened cake, for which see Moses in *Exodus*) if she light not the candles for the Saboth, and doe not attend carefully to her monthly purgations. Which three things are by the Cabalists described by the word *חלה* which signifieth *Eve*; for the first letter stands for *Challah*, that is, a Cake; the second for *Teses*, that is, in the Rabbins Dialect, the menstrual customes of women; and the third for *Hadlacha*, that is, the lighting of the candles, (if latter years will admit *accensionem*;) now if the women do diligently observe these three things, they are at more ease in the womb, and are soon delivered. They are wont to light two sorts of those kinde of lights, and sometimes more, according as the parlour or house requires it; and in these lights a secret description of the members of the body of man or woman are contained; for men, according to the Jews

Prov. 20. 27.

Traſar. de Sab. c. 2. f. 31. 2.

Exod. 29. 23.

Anatomie, consist of one hundred forty eight Members, but women of a hundred fifty and two, which two numbers joyned together, make five hundred, namely, as many as the Hebrew word *Ner*, that is, a *Candle*; if the double of that number be repeated once for the mans, and once for the womans sake. Therefore by this *Ner* doubled, is intimated that the light of life shall be lighted again in the man and in the woman.

Wherefore she
spreads out
both her hands
toward the
Candle.

The reason why she spreads out both her hands toward the Candle, is this, because a short prayer was to be said before the candle was lighted: but because that cannot be done unless she would repeat it in vaine, she therefore puts her hands against the candle; and by this means she drives away from her eyes the light of the beames of it, and then it is all one as if the candle were not lighted.

But of what the wicks of these lights must be made, and what oyle is required for them, the Jewes dispute at large in the *Talmud*, or the Tract of the Saboth, wherefore I will not speak of them.

Wherefore
they adde to
the Saboth part
of the week.

For that they allow something of the dayes of the week to the Saboth day, and begin betimes, that is done in favour of those that are dead, whose souls come either from Hell or Purgatory to the rest of the Saboth day. For so soon as in their schools the short Prayer is sung with sweet and pleasant melody, the beginning whereof is *Barechu, blesse ye*, presently the soules come flying out of Purgatory, and cast themselves into any water they can come at, and are something refreshed. Hence it is that the wisest Rabbins forbid the people to draw any water at that time,

time, lest they should withdraw any help from those miserable soules, as we read in their Books of Ceremonies.

In the mean while that they are praying in the schoole, two Angels, whereof one is good, the other bad, set themselves over against the Synagogue, and if they heare any man praying with a devout, godly, and religious attention of mind, and repeating his lesson, first of all this verse, *So the heavens and the earth were made, &c.* And what followeth there for Consecration of the Saboth, those two Angels bring him home, and laying their hands on his head, they say, *Thy iniquity is taken away, and thy sin is cleansed.* Rabbi Jose said, from the opinion of Rabbi Judah, That all men at the end of the Saboth are brought from the Synagogue by two Angels to their houses, and when they come and finde a sabbaticall candle well lighted, the table furnished and provided with all necessaries, the bed made with well washed and clean sheets: then the good Angel saith, *I wish that the next Saboth day all things may be as well provided; and the bad Angel is forced to answer, Amen: but if they finde the contrary, the bad Angel will say, I wish that the next Saboth things may be here as they are this day: and the good Angel against his will is forced also to say Amen. And what man could patiently endure all this?*

Page 14.
Prayers in the
schoole.
Tractat. de sab-
batho, c. 16.
fol. 119. col. 2.

Gen. 2.

Esay 6.7.

When going out of schoole they come home, How they sit they wish to one another a lucky Saboth, and down at table. presently they sit down at the table; for it is written, *Remember that, thou keep holy the Saboth* Exod. 20.8; that is of the Hebrew words sound, that thou shalt declare the first Saboth holy by consecration, and being consecrated, shalt begin in a cup of wine. Wherefore in many places, even in the

Mishag. p. 9.
Orach. Chajim.
num. 296.

very schoole; so soon as prayers are ended; they consecrated a cup of wine in favour of the poor and travellers that are guests, that have no wine at home, that by this meanes they also may consecrate a Saboth; But he that consecrates wine in the Synagogue, doth not cast of the wine, but gives it to some little boy to taste of it, for consecrated wine properly should be drank no where but at the table where they sit down, as also the consecration must be conceived to be in the same place.

Salt, wine, and bread must stand on the table.

Orach. Chajim.
num. 273.

Consecration and distribution of the wine.

Gen. 2. 1.

They therefore forthwith sit down at the table, on which salt is set, with a full cup of wine, and two loaves covered with a napkin: then the Master of the Family taking the cup of wine, consecrates the Saboth, and saith a short Hebrew grace (of which words the four first letters make the most sacred name of God יהוה by which his eternall Essence is described, and in respect to this myserie they adde the two first words of the latter, lately our of *Gen. chap. 2.* and for the same cause they stand up when they pronounce the words giving due honour to the name of God); that is, *Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made, and he blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.*

Concerning these two words, See the Lexicon of the Talmud in *דן*

To these words he puts in between *ברוך מורי* give attention to the prayer of my Lords Rabbim, that so all may be freed from fault, as if they themselves had conceived the prayers. Then he goeth on, and saith, *Blessed art thou, O Lord*

Lord
and
God,
with
both,
to us
the
grega
partu
and
hast
both
who
this
the r
napk
deth
othe
done
of my
Lord
broug
piece
to al
cerer
hono
must
the
W
ouly
most
men
the f
prese
batic
the l

Lord our God, Lord of all the world, who hast created the fruit of the vine: Blessed art thou O Lord God, Lord of all the world, who hast sanctified us with thy precepts. and hast given to us thy holy Sabbath, and in thy mercy and good pleasure hast left it to us as an inheritance, as a memory of thy works of the Creation; for it is the beginning of the Congregation of the Saints, and a monument of the departure out of Egypt; for thou hast chosen and sanctified us amongst all nations, thou hast left to us of thy bounty and good will, thy Sabbath for an inheritance: Blessed art thou O Lord, who hast sanctified the Sabbath day. Having said this, he tasteth of the wine, and then gives it to all the rest to tast on; then he uncovers the upper napkin, and takes those two loaves but he divideth them not with a knife before prayers, as otherwise in the rest of the week it is wont to be done, but he saith presently, *With the good leave of my Lords and my Rabbins*, Blessed art thou O Lord our God, Lord of all the world, that hast brought bread out of the ground. Then he cuts a piece of the bread and eateth it, and gives some to all that sit at table, and that something more ceremoniously than upon other dayes, namely, in honour of the Sabbath, on which all pinching must be avoyded. Then they eat of those things that God of his bounty hath given them.

Whilst the wine is consecrated, they all studiously observe the sabbaticall Candle, because the most wise Rabbins have written, *If on the week days men take large strides when they goe, they will lose the five hundred part of their eye-sight, but the most present remedy for this evil is to look upon the Sabbathical lights when the wine is consecrating.* For the Hebrew word *Ner*, that is, a Candle, if it

The consecration and distribution of the bread.

Orach. Chajim: num. 274.

Traſat. de ſabb. buho, c. 15. f. 113 col. 2.

Why the bread
is covered on
the table.

Deut. 8.

bee doubled, makes five hundred.

Now the bread is therefore covered, lest it should see its owne disgrace in respect of the wine, because on the Saboth the wine is first consecrated, when as, notwithstanding, the bread is first set down in the Law, as it is written, *A land of wheat and barley, and vines &c.* Here wheat, whereof bread is made, is first named; yet it must be consecrated last on the Saboth: it would therefore be much disgraced, unlesse it were covered. There are also some eminent Rabbins that say, that the bread is covered in memory of Manna; for in the desert first the dew fell, then Manna; lastly and againe, dew, so that Manna was in the middle of the dew, as it were between two napkins: so the bread laid on the table-cloth is covered with a napkin. For this very cause the pious and religious women bake their fish, and make kinde of flawnes of it, and eat them in the place of Manna: for in making these pies of meat, a thin rolled piece of past is put under, and so the fish in the middle; and again, above, like Manna, it is covered with a covering.

Why they take
two loaves.
Exod. 16. 22.

They take two loaves, because of old, on Friday they gather double Manna, as it is written, *On the sixth day they gathered twice as much bread.*

On the Sab-
bath they must
rejoyce and
feast them-
selves.

Page 14.
Esay 58. 13.

Briefly, above other things, that they must take care of here, as they write in their books of Customes, they must feast well on the Saboth day, as they are commanded in many places of the holy Law: as for example, *Thou shalt call the Saboth a delight, a Saboth of all delights, that is, that on the Saboth they may fill themselves with all delights, so they say their feasts are im-*

implied in that verse, *And thou shalt rejoyce in thy feast*, namely, that all we doe may be done to Gods glory: wherefore eat and drink, take care of thy skin, but with that minde that thou give deserved honour to the Saboth day, not that on Friday men should buy many things to glut themselves with on the Saboth day; especially, if thou beest not very rich, and hast not wherewithall to doe it, for that were a fault rather than to be commended, for so it may be that on the Saboth thou wilt think with thy self, that the next day thy commons will be far slenderer, and so maist grieve, and not rejoyce on the Saboth day, &c.

All these things are contained briefly, and in short, in *the book of seare*, where it is taught how a Jew should compose himselfe to godlinesse, written in German verse by the Jewes themselves to this purpose.

PROvide thy self to the Saboth,
And cease from all thy work;

Sabbaticall
Rules.

It is to be commended, if thou provide necessities for the Saboth,

Though thou have a great number of maids and servants.

Let thy observation answer all the Commandements of the Saboth;

Be of a good courage, and think thy self to be rich.

Put on precious garments and Costly clothes.

For the Saboth is called a Spouse.

Buy all the best things for the celebration of
the Saboth.

And observe diligently all the commande-
ments of it.

Come hungry to the Saboth,
Set on Flesh, Fish, and the best Wine,
Let thy Bread be beautifully made,
Thy Table costly adorned;
Wash thy head well with lie.

Carry nothing with thee,
Whet thy knife well,
Take thy meat honestly,
Cast the parings of thy nailes into the fire,
Wine for Consecration compared with Gold,
think it not deare.

Let thy hands and feet be most clean.
For know that this Commandement is not of
small moment.

Also be of a good courage,
And use all things that make for the delight
of the body.

Shew thy self merry and joyfull,
As if all went according to thine own heart.

Cast away all sorrow and care,
Let the table and stools be ready.

Cleanly and elegantly composed,
Take roſt meat from the fire,

Wash all the cups,
Remember no lesse or damage,

Buy the best things thou canst,
Rejoyce with thy wife and children.

Adorne

*Adorn thy table with three Banquets,
And speak nothing but what makes for
mirth, &c.*

Also they have a book of Blessings to consecrate the table (it is called *Birchos Hamma'sen*) in which are extant, written in Hebrew and German Rhimes, all sorts of Consecrations for all Festivall dayes of the yeare; amongst the rest of the Prayers, there is one in it, the beginning whereof is, *How amiable is thy rest, &c.* in which these things are.

*Put on clothes that shew forth mirth and
joy,*

Consecrate the Candle that it may burn well.

Depart from all work,

End all thy works on Friday,

Give thy selfe to all sorts of pleasures,

To Fish, Capons, and Quails,

Take Care to be ready in the Evening,

Seek out various delights,

Cramm'd Hens, and many dainties,

*Make no small esteeme of Aromaticall Wine,
&c.*

Also,

Go softly for pleasantnesse, and longer morning sleep is commanded by the Law.

Also,

*Silk and Sattin clothes are to be high priz'd,
And they that weare them are to be honou-
red,*

The

*The day of the Saboth is holy,
O happy man that can keep it exactly,
Let no cares trouble your minde,
Though Spiders make nests in your pockets,
Be merry and joyfull minded,
Though it be with much money of other
mens,*

*Provide the most excellent Wine, Flesh and
Fish,*

*And with these three furnish thy table,
So large rewards for thee
Are laid up here and there,*

Also,

*Ye women light the Candles diligently,
And attend studiously on the time,
You shall from thence carry away most pre-
sent remedy,*

*When you shall be great with childe,
If you make delicate Cakes,
You shall have lesse paines of the womb,
And shall laugh in your travel, &c.*

Histories
whereby plea-
sure and fab-
rical delights
are approved.

Cap 16. f. 119.
col. 1.

And lest any man should think these things to be Tales and Fictions, I will produce some delightfull Histories out of the Talmud, whereby notably and manifestly, and not without Miracles, pleasure and delights, are proved to be the chief honour of the Saboth.

We read in the Talmud in the Tract of the Saboth, said Rabbi Caia once in Cyprus, I lodged all night in a slaughter-house (some say he lodged not in Cyprus, but in Ludkia) the Butcher of that place had a table of gold so much as sixteen men could

could carry
silver chain
felt, as we
all full of
jackets, a
before him
is the Lord
the table
thus, The
he given
thus to be
so much
followed
mily, an
therto a
fed beast
both day
Saboth a
that God
Saboth.
that gave
with suc-
cerning
In the
certain
per of el
of visit
the show
vast pro
Joseph
suffed
profit
art no
ty, and
Joseph
hearken

could carry, on which there were hanged sixteen silver chains, it was furnished with pure silver vessels, as with silver dishes, spoones, trenchers, cups, all full of most costly dainties, most excellent meats, junkets, and sweet meats. When this table was set before him, he began thus to praise God, The earth is the Lords, and the fulnesse thereof: And *When* Psal. 124. the table was taken away, he praised God againe thus, The heaven is the Lords, but the earth hath Psal. 115. given unto the children of men.] Then I said thus to him, My Master, how came you to keap up so much wealth, and what good vocations have you followed in your life time? The Father of the family, answered, namely that Butcher, I was hitherto a Butcher, and if at any time a fatted well fed beast came to my hand, I kept that for the Sabbath day, that I might honour and celebrate the Sabbath day with good flesh. Hence comes the wealth that God hath given me, because I so honoured the Sabbath. Having heard this, I said, Blessed be God that gave these things to thee, and hath blessed thee with such great wealth. This was the event concerning this Butcher.

In the same page wee read, that there was a certain man whose name was Joseph, a great keeper of the Sabbath, who would be stopped by no dearth of vituals, if any thing of great price were sold in the shambles, Fish especially he was wont to buy at a vast price, nor did he spare for any gold. Now this Joseph had a very rich neighbour, who thereupon scoffed at him, and said, What I pray thee doth that profit thee to keep the Sabbath so religiously? thou art no richer for it; I keep not the Sabbath so strictly, and yet I am farre richer than thou art: But Joseph made no reckoning of his words, nor did he hearken unto them, believing that God would re-
pay

pay all his charges; at the same time some Diviners and Astrologers came to this rich man, and said, Good friend, what doth so great wealth profit thee, Who darest not lay out any money upon a good fish? we see by the order of the stars, that all thy great wealth shall fall into the hands of Joseph, who keepeth the Saboth, who spareth no cost that he may live deliciously and sumptuously on the Saboth day. The speech of these Diviners entred not slowly into this rich mans eares; wherefore away he went, and sold all his goods and chattells, and with the money he got by the sale of them, he bought Jewels and pearls, when he had them he thrust them into the facing of his cap, and purposed to travel far, lest Joseph should ever come to possesse his wealth, Being therefore at sea, a tempest arose, and it was so violent, that the ship was neare drowning. & it strook off the rich mans cap from his head, and cast it into the sea, presently came a huge fish and swallowed the cap, and all the treasure in it. A little after, on Friday, this huge fish was to be sold in the market, the price of it drove away all comers; at last comes Joseph the Saboth-keeper, who was wont to buy fish at any price; he saw this fish, and was much rejoiced at it, and bought it greedily in honour of the most sacred Saboth, he brought it home, and opened it, and found this cap & all the Jewels & Pearls in it, which that rich man had lost, and so the event made good the foreshewing of the Astrologers; and Joseph of a sudden was made rich, for that cap was believed to be worth a whole Kingdome. Then an old man of deep understanding came to Joseph, and said thou to him, He that lends much on the Saboth, the Saboth will return him much for it. He that in a small matter, for his mean fortune, honours the Saboth, he receiveth fourfold from God, &c.

We read also another History in the Talmud, in *Tract. Taanis*,
the Tract of fasting, Concerning one Rabbi Hone, *c. 3. fol. 20. 2.*

Who every Friday sent his servants to the market & commanded to buy up all the potherbs which the Gardeners could not sell; when he had bought them he cast them into the River, wherefore the Rabbins enquire in Gomara (for a complement and exposition of the text of the Talmud) why he did not give them to the poore Israelites. They answer, That had hee given the potherbs he bought to the poore, they would alwayes hope for this, and so buy no herbs at all for the Saboth day: wherefore if another time it should fall out, that the Gardeners had sold all their potherbs, and the poore had prepared nothing for themselves, then they had not honoured the Saboth day as they ought to doe: Wherefore gave hee not those herbs to beasts? for he should have done better so, than to cast them away. Answer, He would not give unto beasts what was fit for men to eat, and to be nourished by; for men might yet take the herbs out of the water, and make use of them: But why did he buy all? That the Gardeners more willingly every Friday night bring their herbs into the market, for if once or twice they should sell nothing, they would come to market no more, and so poore people should meet with nothing to eat on the Saboth day, and so the Saboth should lose its due honour. By this meanes Rabbi Hone did his best, that the Saboth should be rightly celebrated, even by the poore in a few potherbs.

Farther, in the tract of the Saboth, we read, if any *C. 16. f. 118.*
man letteth his mind loose, and giveth himself to pleasure, that he may keep the Saboth with joy & delight, God will give him an inheritance without end,

Esay. 58. 13.

Gen. 28. 14.

Deut. 33. 29.

Psal. 37. 4.

end, as it written, namely (then when thou shalt delight thy self on the Saboth, and shalt call it a delight, as it is in the verse before) Then thou shalt delight thy selfe in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, concerning whom it is said, thou shalt spread abroad to the West, to the East, to the North, and to the South: Rabbi Nachman said, He that stretcheth out his forehead on the Saboth, and cheriseth himself, he shall be freed from the slavery of Kingdomes, as it is written, I will lift thee up upon the high places of the earth: And againe, Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places: he that passeth the Saboth cheerfully, shall obtaine from God the petitions of his heart, as it is said, delight in the Lord, and he shall give thee the desire of thine heart. Since therefore the Jewes do not yet tread upon the high places of their enemies, nor have yet gained their wishes and desires, (for they doe not yet beare rule over the Christians, nor are they Lords of all the earth, as they wish to be every Saboth day, and in all their prayers) here it appeareth that hitherto they have not kept the Saboth as they should doe, nor rejoyced on it sufficiently.

When they have so celebrated the first feast of the Saboth cheerfully, from their meat to prayers they returne againe, as we remembred before: the table stands ready furnished untill the Saboth dayes evening, and they leave the Candles or Saboth lights burning. Here they dispute fiercely what may be done or not done by those lights; As for example, whether it be lawfull to hunt for Fleas and lice by the light of them?

Orach. Chajim.
num: 275.

to read or write is forbidden them, lest by this occasion some one might snuff the candle, for by snuffing the candle the Saboth will be profaned. *Orach. Chajim. num. 280.*

Now because the Saboth must be called, and be a delight to them, it pleased the wisest Rabbins, and they hold it honourable for the Saboth, that all married men, chiefly their Disciples, and the wise Rabbins, on the Saboth night must sow their wives field more than at any time of the week; wherefore that they may be strong to do it, and remember themselves to be men, they eat garlick before the Saboth day.

Hence it is that most frequently their Marriages are performed on the Saboth day, that their lying with their wives may be the more lucky, and the Saboth may be more honoured; and hence it is that such as are conceived that night, for the most part, grow very wise, and become scholars of wise men, chiefly if good and pure thoughts intervene, and the desire of copulation, is not so much looked at as the honour of the Saboth day. *Why marriages kept on the Saboth.*

Lastly, when a Jew travelleth on Friday, and the way to his house or to his Inn, be greater than the bounds allowed for a Saboth journey. He must stand still in the middle of a field, or of a wood, and wheresoever he is, when the Saboth comes on, there must he stay and rest, and keep the Saboth, setting aside all danger of thieves and robbers, or want of meat and drink: a most true History (for who can believe otherwise) is found amongst them, *Three Jewes once travelled together on Friday, but the evening coming, and the Saboth being at hand, one said thus to the other, What shall we do? we are come into* *The bounds of the Saboth.* *Sephor. Ham. H. stor. 138.* *apparent*

apparent danger, the way is beset with thieves and wild beasts are in the wood, it is better therefore to go forward on our way, and so save our lives, than to keep the Saboth with open danger of our lives. The third man answered, It is best to stay here till the Saboth be over, God who commanded to rest on the Saboth day, can keep me safe from hurt in the middle of this wood. The other two therefore went forward and violated the Saboth, but the third man staid there, pitched his habitation on the ground he laid a linnen cloth on the earth instead of a table, and set his bread and meat he had brought with him upon it, and conceived his evening prayers; then sitting down to his table, he falls on the first Saboth feast, and a most fierce Beare, the like was hardly ever seen, came to him, and the Beare was enraged with hunger: the good Jew was all affrighted, and gave to the Beare a crust of bread, considering with himself, that God would early preserve him: the Beare eat the bread he gave him, and stood and waited on him; after supper the Jew repeated his night-prayer, and then laid himself to sleep, and the Beare lay down close by him; in the morning when he awaked he was glad he had escaped the jaws of this horrid beare wherefore he praised God, and gave him thanks therefore, and so betakes himself to his wonted morning prayers; he dineth and supbeth, and at once he endeth all his prayers; the Saboth being out, he made a separation of the Saboth from the week, (concerning which we will treat in the next Chapter) he went forward on his journey, and the Beare kept him company all that night. The very same night his companions fell amongst thieves and lost all they had; at last he comes up to them with the Beare by him, so soon as he saw them the Bear runs fiercely at them,

them, and teare them in pieces. The good Jew was frightened, but he was safe. Whilst he meditated on this, thieves came up to him also, they asked him what he was? and whence he came? he said he was a Jew, (for he would not deny what he was, but trusted in God) and he told farther, that he came from the Kings Court. The thieves enquire farther, Whence hast thou this Beare? he said the King gave him the Beare to goe with him; whereupon one of the thieves whispered the other in the eare, surely this Jew is much honoured by the King, that he him have this Beare with him; said the other, let us give him all our money, lest he should bewray us; and let us follow him out of the wood; so they gave him all the money they had to hold his peace, lest they should be apprehended; and they followed him a great part of the way, at last they turned from him, and the Beare went back to the wood; Wherefore all Jews must straightly keep the Saboth, and have the care of all things to God in heaven. Farewell and rejoyce, I Calepine told it you.



CHAP. XI.

How the Jewes keep the Saboth day holy, and put an end to it.

On the Saboth they must sleep longer.

Orach. Chajim. num. 28. in the late addition.

THe next morning they do not rise so soon as upon other dayes, but sleep untill the Sun be long up, for their greater delight and honour of the most sacred Saboth, for the more pleasure they take, the more is the Saboth honoured by them. And the Rabbins, as they are wont have subtilly fetched this out of the Law, namely, out of *Numbers* 28. where it is spoken of the daily Oblations, it is said, *Baboker*, in the morning: but in the seventh daye, namely, the oblation of the Saboth, it is written, *on the Saboth day*, as if he would have them understand, that the daily oblations that were wont to be offered early in the morning, before Sun-rising (in the place whereof Morning prayers succeeded, which they perform in their Schooles early in the morning, before day (as we expounded before) yet on the Saboth day they waited longer, and deferred the oblation untill it were cleare day: wherefore the Jewes must sleep till full day, their prayers must be more seriously conceived then, than upon other days, and they must lye longer a bed, for their pleasure, to honour the Saboth by.

Prayers.

When they come into the School, they pray as on other dayes, but they use many more prayers and songs to honour the Saboth, they

put not on their Philacteries (whereof in the fourth Chapter) because the Saboth it selfe is a token of the Jewes beliefe, because it was given onely to the Jewes, and commanded them to rest upon it (as some thinke) so they need no other signe, as are Circumcision and Philacteries, which two are signes also whereby the Jewes are known.

They bring forth the book of the Law, with the same Ceremony, and pomp, as I shewed in the ninth Chapter. They read *Parascham*, or a Section of the Law, (as the whole Law is divided into 54 *Paraschas*) and they divide every one of them into seven readings, to read which, seven peculiar men are called: hence it is, that in their greater Bible, and Pentateuchs, at all the greater divisions, in the Margent it is read *Levi*, or the *second*, or *Israel*, or *third*, or *fourth*, or *fifth*, or *sixth*, or *seventh*. For the Priest reads first, then the Levite, then *Israel*, and so forward; every one of them reads that part of the Division, to which those words are noted. After that the seventh reads *Maphsic*, that is, he that dismisseth the Congregation, and when that is ended, the Synagogue is dismissed, but *Maphsic* doth not alwaies read the *Parascha*, but sometimes *Haptaram*, wherefore this name is not set to every Division, but they are all called, as we said before in the ninth Chapter. I thought good to give notice of this by the way, because many are ignorant what the meaning is of those words set in the Margent of the Bible. He that is called, ascends by the next little door, and the other descends, as we read that the people of *Israel* did, when on the Saboth they went into the most holy Temple: they went in at one gate, and came out at another.

Reading of the Law.

Ezek. 46.1, 2.

D d z

To

Reading of the
Prophets.

The beginning
of it.

Act. 13. 27.

Act. 15. 21.

Prayer for the
dead *Minhagim*,
pag. 12. *Orach*.
Gazim. num.
288.

They must not
fast beyond
the sixt houre.

To the reading of the Law they joyn the reading of the Prophets, *Haphtaros*, which may answer to the Mosaicall reading; the beginning of which custome is this, when in old time they were forbid to read *Moses* in the School, in the place of the Mosaicall Section, they read some Propheticall Section like unto it, (which they mean by *Haphtara*) which did answer to the Exposition of the Mosaicall Law, there is mention made of this custome in the Acts of the Apostles, *For they that dwell at Jerusalem, and their Rulers, because they knew him not, nor yet the voice of the Prophets, which were read every Sabbath day: and againe, For Moses of old time hath in every City those that preach him, being read in their Synagogues every Sabbath day. And though now a dayes they are not forbid to read Moses in their Schools, yet they hold their old custome, so that they joyn to Moses, the Prophets: for to good things no bounds must be set:*

Also they pray for the souls of the dead, who did not rightly observe the Sabbath, for their wise men believe that those Souls, before, and after the Sabbath, are turned like Cakes in the fire: wherefore on the Sabbath they pray for them.

Prayers in the School must last no longer then to the sixt houre of the day, for they are forbidden to fast and pray any longer, as the wise men prove out of the place often quoted: *Thou shalt call the Sabbath a delight.* Here say the word *Yll Delight*, is read without the letter *l* which notes fixe, whereby the Prophet silently intimates, that beyond the sixt houre of the day, that is Noon-tide, they must not faste. For otherwise the Sabbath should not be called a delight, but rather a molestation.

Mor-

Morning Prayers therefore being ended, they Celebrate the second Fast of the Sabbath, and for the honour of the Sabbath they feast jovially. But if any one have seen a sorrowfull dream, as the book of the Law burning, beames and joyning of Timber to fall down, teeth beaten out, and such like dreames, which pretend misfortune, he hath Licence to fast till the evening, but if any man dream that his jawes fall out, that is a pleasant dream, whereby he is admonished of the death of his Enemies, and wicked contrivers of mischief. He that is burdened with meat in his sleep, and he that is delighted in fasting, he may freely fast if he will. So he that is so over-pressed with griefe, that he cannot but cry, he may cry: for by crying, grief is thrust out, and by this pleasure in weeping, the Sabbath is honoured. But he that on the Sabbath will fast, is bound to fast againe the next day following, that he may testifie his Repentance, and may undergoe penance for his withdrawing delight from the Sabbath day.

After dinner, by the order of the Rabbins, it is needfull to study a little, and to read in godly Books. For there was a complaint, as Rabbi Simeon hath delivered it, by the Sabbath unto God, that all things in this world had some fellow or partner, but that the Sabbath had none, to whom the Lord answered, The people of Israel shall be thy Peers and Companions; for on the Sabbath they shall learn the Law, otherwise on the Sabbath they should rest and be idle; the Law on the like manner came and complained unto God saying, when Israel shall returne into their owne Countrey, one will demand his Field, another his Vineyard, who then shall look after me? God answered, the Isra-

The second Fast of the Sabbath, who may fast on the Sabbath.

What on the Sabbath must be done after dinner.

Minhagim, pag. 13.

Capitator uperach pag. 43. *bereschich. Rab s. 11.*

lites shall look after thee, for on the Sabbath day they are unbused and worke not. For this complaint by common agreement, they thought good, that on the Sabbath after dinner, men should study a little in the Word of God, or read in books that belong to Manners, that so they may be stirred up to the fear of God, and that neither the Sabbath, nor the Law, may have any cause to complain any longer : but how unusuall and seldome this is amongst them, experience shewes. For on the Sabbath day they conferre more of Usury, and increase of buying and selling, then on all the week besides.

The third Sabbathall Feast.

At the time of the evening Oblation (they call it *Mincha*) they goe again to School, and say Evening Prayers, and presently they take their third feast, whilst the Sabbath yet lasts, before the day be done, between these Feasts they doe not eat much, because of the straitnesse of time, for they must follow the Sabbath, departing with a benediction, and for the most part they have the more appetite to eat : for about Noon they banquet like Princes, and fill themselves up to the throat, continuing their feasts till the day is well spent.

These three Feasts they held to be from a great command, and a singular good work, and they write much in the *Talmud* concerning them. *First they think that he who carefully and diligently prepareth those three Feasts, shall never be thrust into Hell, and shall be kept safe from the terrible Warre of Gog and Magog, and also from the extreame sorrowes which shall arise about the time of the coming of Messiah, which sorrowes they call דמשיח whence Rabbi Jose said, Let my portion be with those who*

Tra&.de Sab.
Erat. cap. 10. p.
117.118.
Orach. Chab.
Num. 291.

celebrate three Feasts on the Sabbath day.

Between the Evening and the Night, they are againe forbid to draw any cold water, or to drink out of the River, by reason of the soules of wicked men that are dead, who doe then last refresh and wash themselves, and must presently back to Hell againe. As the Sabbath goeth out, Supper being ended, some very quickly and nimble put off the Table-cloth from the Table, for they thinke that he which doth that, shall soon be free from other mens money.

About night they meet againe together, and Night Prayers. pray within night, they sing very fine songs of the Sabbath, especially that Prayer, the beginning whereof is, *but he is mercifull*: they sing as sweetly and melodiously, that it seems to be the Orach. Chas. Cacerwailing of Cates in March, and with this jimi. num. 293. Divine harmony they follow the departing Sabbath: and it is out of pity for the Soules of the wicked Jewes, that they continue that prayer within Night, that they may the later goe back to Hell, for as on Friday it is proclaimed publickly in Hell at Evening, that all Soules of wicked men may goe forth, that they may rest on the Sabbath day, even as all *Israel* resteth; so againe on the Sabbath day at night it is againe proclaimed, that so soon as the Jewes have done Evening prayers, they must back to Hell againe, for so we read in *Aggudah*, every Friday at Evening *Dumah* proclaimes that *Angell* who is president over the Soule, and he saith, Let the wicked now boast that they may rest, and they doe rest on the Sabbath, and when the Sabbath is ending, about night, againe the Angel set over the Soules, proclaimes, come back now you wicked into Hell, for now the Jewes have ended their customes:

Minbagim. p. 3.
Orach. Chajim.
num. 295.

In those night-songs they make much and frequent mention of the Prophet *Elias*, for they say he was promised to them, that he should come onely on the evening of the Saboth, or some other Festivall; but when the Saboth is past they pray him to come the next Saboth, and tell them when *Messias* shall come (surely he must be deaf or thick of hearing, that he stayeth so long) and the most wise Rabbins have thought, that the Prophet *Elias* sits under the tree of life in Paradise, and makes Commentaries of the Jewes merits and good works, whereby they diligently observe the Saboth.

Why doe the women draw water when the Saboth endeth.

Minbagim. p. 4.

Orach. Chajim.

num. 299.

about the end
Solbo, c. 41.
num. 7.

Then when they sing the song, the beginning whereof is, *Blesse ye*, the women run in all hast to their wells and draw water; for they write that the water *Marah*, of which they drank in the desert, doth flow into the sea of *Tiberias*, and so at the end of every Saboth doth mingle it self with all their waters: but if it should happen that any woman should draw water at that very instant, she should get an Antidote better than *Mitridate* had, and a cure for all diseases; she should never want the unguent *Apostolorum*, or *Gagecius* his decoction, for though one's flesh should fall off in pieces by the French Pox, if he doe but tast of that water, presently new and wholesome blood would fill his veynes, a new light and delicate skin would cover his bones, and would cast off the old skin. This remedy that is so precious, is confirmed by a certain woman, which presently after this prayer fetched water, and she came in the very moment, that the water of *Marah* mingled with her water; but when as she staid over long, her husband was wonderfull angry with her, so that by too much feare the woman let

fall

fall the pitcher in her husbands sight, and by chance some drops of water spattered on the body of that man, and what parts soever of his body they touched they were all made whole. See what reward her husband had for his madness, he was but partly cured, but had he drank the water he had beene throughly well, and more delicate than a child new born. Hence is that admirable lesson of the Rabbins, *An angry man getteth nothing but his own vexation.*

Lastly they separte the Saboth from the new *Talm Kiddusch.* week (they call it *Habdalah*) and they give God ^{cap. 1.} in the thanks that he hath granted them leave to keep ^{end.} the Saboth so well out of his mercy.

The Chanter makes this separation publicly ^{Separation of} in the schoole when prayers are ended, and that ^{the Saboth} for the benefit of the poore, who by reason of ^{from the week} their poverty, cannot doe it at home; other- ^{is made.} wise all Fathers of families perform that duty in their own houses: the matter is done thus, A great wax light, like a torch, is lighted, which is called *Ner Habdalah*, or the *Candle of separation*; The Candle. also a little box is prepared, commonly of silver, full of costly Aromaticks; then the Father of the family takes a cup of wine in his right hand ^{A cup of Wine.} (where they drink beere, there he takes a cup of beere, if he be not able to buy wine) and he sings with a loud voyce, *Behold God is my salva-* ^{Isa. 12. 2.} *tion, I will trust and not be afraid, for the Lord is my strength, he is also become my salvation,* ^{Sal. Psal. 3. 8.} *vation belongeth unto the Lord, thy blessing is upon* ^{Psal. 46. 7.} *thy people. Selah. The Lord of Hosts is with us, the God of Jacob is our refuge. Selah. I will take* ^{Psal. 116. 13.} *the cup of salvation and call upon the name of the Lord. The Jews had light and gladnesse, and* ^{Eth. 8. 16.} *joy and honour. Having sung this, he consecrates* the

The smelling
of the Spices.

Looking on
his Nails.

A prayer a-
gainst all
strokes of wea-
pons.

the wine, and saith (but in the beginning of his prayer he poureth out some wine on the ground) *Blessed art thou O Lord our God, Lord of all the world, who hast created the fruit of the wine.* Then he takes the cup in his left hand, and in his right the little box of spices, and saith, *Blessed art thou O Lord, &c., who hast created divers spices.* Then he smelleth on the spice, and delivereth them to others to smell at, then he takes the cup again into his right hand, and he goeth to that huge wax Candle, and he looketh diligently on the nailes of his left hand, so that his fingers are bended inwardly toward the palme of his hand, and make a shadow in his hand, then he stretcheth his hand forth againe, and he looks outwardly with his eyes so close to them; that by the candle he may see that his nailes are whiter than his fingers; then he saith, *Blessed, &c. who hast created the clear light.* Then he takes the cup again in his left hand, and he looks on the nailes of his right hand: which being done, he takes the cup again into his right hand, and saith, *Blessed, &c. who makest a difference between the holy and the prophane, between light and darkness, between Israell and other nations, between the Saboth and other dayes of the week.* *Blessed art thou O Lord, who puttest a difference between holy and prophane things;* (between this prayer he poureth forth a little more of the wine upon the earth out of the cup) then he drinketh a little of it himself, and giveth to others to drink also, so the Saboth is ended, and the week is begun.

Amongst Evening prayers there is one, the beginning whereof is, *Vajehi Noam*, wherein no letter is found: now *Zajin* signifieth Armes. He therefore that with a pious and religious minde

minde repeats that prayer, is free from all blows of weapons, nor can he be wounded by cuts or thrusts: also they are free from Devils, if with pious attention they repeat that lesson, *Hearken O Israel*, for that verse begins with *Sh*, and ends in *h* which two letters joynd make *Sh* that is, the Devil, &c.

They prove the difference of the Saboth from the week by such like sentences. *And that ye may put difference between holy and unholy: Also God divided the light from the darkness.*

Some are wont to anoynt their eyes with the wine of the separation of the Saboth, and others their whole face, and they say it is exceeding good for the eye-sight, and against all Catarrhs. Some to prolong their lives, wash the pulses of their Arteries with this wine; others do sprinkle and bedew all corners, beds, children, cradles, for a most effectuall remedy against witchcraft: this wine, as also that they consecrate the Saboth with, is highly esteemed by them.

They smell to those spices against swooning-fits, by reason of their soule which is taken from them when the Saboth goes off, and they alwaies take it again when the Saboth returnes, and whereby they are made more rich then they are upon all the dayes of the week. Concerning this, *Ant. Margarita* in his book of the faith of the Jewes, writes thus, *The Jewes write in their Talmud, that every man hath three soules; and they fetch it from this place of Esaias, Thus saith the Lord God, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. From this Text they ascribe*

Another to drive away the Devils.

Orach. Chajim.
num. 296.

The wine of the separation of the Saboth, of what is serveth for.

Why they smell to the Spices.

The soules of the Jewes are annexed to the Saboth.

Esay 42. 5.

ascribe two soules unto man, which with the true and naturall soule of man make three: they write farther, that when a man sleeps the two former soules flye away, the one ascends upwards to God, and there heareth all things that are to come; the other descends downward to the earth, and to flye up and down here and there, and to see nothing but vanity, iniquity, sin and foolishnesse. This they call a *brutish soule*, and *irrationall*; but that soule that was first inspired into man, is alwaies an individnal companion to his heart, and seeth all things, that those two other soules hear, see, or doe, that are gone forth of his body. Hence arise all dreames, which therefore are not to be neglected; but on the Saboth day the fourth soule is added as an addition which stirreth up and moveth the minds of men, that they may give more honour to the Saboth; but when the Saboth ends this soule flies away again; whence it comes to pass that the mind is troubled; wherefore to refresh themselves, they smell to these sweet spices. Hitherto *Margarita*: but whence he fetched these things, I have not yet found in the books of the Jewes; onely this I read in the Talmud, concerning that soule that is added on the Saboth day, *Rabbi Jose* said from the opinion of *Rabbi Simeas*, the son of *Jechai*, all the precepts which God gave to the people of Israel, he gave openly and publicquely, if you except the precept of the Saboth, which was privately delivered unto them, as it is written, *It is a sign betweene me and the children of Israel for ever*; which, say they, is not as the words sound, a sign for ever, but a sign to be kept secret; as if he had said, it is kept close, and hid from other nations, onely the Jewes are acquainted with it. Here their wise men in *Gemara* ask and object, That since

Traḥ. Ber. 4. c. 2.
f. 16. col. 1.

Exod. 31. v. 18.

the Christians and others are ignorant that we have a Sabbath day, wherefore then shall they be punished because they keep not the Sabbath. Answer, They know that we have a Sabbath, nor is this hid from them, and they shall be punished because they observe it not, but they know not the reward of the Sabbath, God hath kept this secret from them: but (should they keep the Sabbath as they ought) then the reward of the Sabbath would be known unto them: but great pitty it is, that this cannot be, for want of that Soule which God giveth as an addition to the Jewes on the Sabbath day, whereby they may rest on both sides, and rejoyce by stretching their guts with meat and drinke, and so cast away all care and sorrow out of their mindes. Therefore Rabbi Simeon the Son of Lakis prayed, God hath refused into Man a superfluous and supernumerary soule, which when the Sabbath ends, he receiveth againe, as it is written, when he hath rested on the Sabbath, Alas he shall lose his Soule, namely, that soule that was added to him, shall be taken from him. So far the Talmud, where you may observe farther their corrupting the Scripture; for the word *Vai Naphesch* which signifieth properly, shall be recruited or refreshed, they are known most filthily by their cabalisticall art, which they call *Notarison*, break into *Vai Nephesh*, woe to the Soule! as if the meaning were, so soon as the soule hath kept the Sabbath, alas it perisheth, or oh the soule is deprived. Which by Anthropopathy is ascribed to God, upon whom by no meanes, can fall the spoiling or deprivation of the Soule. In such trifles, and brutish fictions of blinded people, is the chiefest wisdom of the Jews employed. Concerning their superfluous and redundant Soul, Rabbi Abraham

Tractas. Tanna
de jecunio. c. 4.
f. 27. 2.
Exod. 3 1. 18.

Gen. 2. in *Paraschah Bereſchis*.

braham a Spaniard, in his commentaries on the *Pentateuch* diſputeth moſt ſubtilly, which book he calls a bundle of Mirrh.

The fire of Hell doth not ſinke on the Sabbath day.

Some there are that are of a more ſharp wit, who ſay that therefore they ſmell to ſweet odours, becauſe the fire of Hell doth not ſinke on the Sabbath day : but ſo ſoon as the Sabbath is ended, and the Gates of Hell are opened againe, to let in the ſoules of the damned againe, then Hell begins to ſinke, and the ſmell of thoſe ſpices keeps off that ſinke from them, as their books of Ceremonies in the *German* language declares, &c.

Pag. 3. Why they look on their nailes.

Minhag. pag 4.

They look ſo attentively to their Nailes, becauſe of their great fruitfulneſſe, for though they cut them every Friday, yet they quickly grow againe. Some ſay they doe it by reaſon of the Garments which God gave to *Adam* in *Paradiſe*, which were naile coloured. Some ſay they doe it by reaſon of the wonderfull difference which is between the Nailes and the Fleſh, of which wonderfull difference, a wonderfull conſideration proceeded from the firſt Man. For when *Adam* ſaw the world covered with darkneſſe, he cryed out, *O miſerable man that I am, for whoſe ſin the world is become darke*. Here God put a moſt clear minde into Man, that he ſhould ſtrike two Flints one againſt the other, by the ſtroke whereof, fire came forth, and he lighted a Candle by it ; and when he ſaw himſelfe ſtark naked, but onely upon the ends of his fingers that were covered with nailes, falling into a wonderfull admiration ; he praiſed God therefore, as it is found in a book called *Rabi*, cap. 41.

See *Tract. Peſaſa him*. cap. 4. f. 54. Col. 1. 2. *Bereſch Rab*. f. 11.

Why they pour the wine on the earth.

They poure forth part of the Wine conſecrated on the Separation, upon the ground, that it

may be a signe of plenty and abundance of all things in the House, wherefore they write, in what house soever, wine is not poured forth like water, there is no signe of a blessing. Some thinke it is therefore done, that Corah with his companions, whom the Earth swallowed alive, may be refreshed; for they are yet alive under the Earth, and they feel some refreshment and reliefe by this consecrated wine?

A little before we shewed that Hell fire stinketh, and to confirme that, we finde a History in the Talmud: That wicked Tur us Ruphus asked Rabbi Ahibba, what was the Sabbath day better then other dayes, that the Jewes should honour it so much? To whom Rabbi Ahibba objected, wherefore doe they honour thee more then other men? He answered, because the King and my Lord will have it so, so saith Rabbi Ahibba, the Lord our God will have it to be, that we shall prefer the Sabbath before other dayes. To this that wicked Turvas, who can tell this for certaine? or where can you finde that the very Sabbath you keep is the seventh day, and the true Sabbath, for it may be some other day besides the seventh? The Rabbi answered, this may first be proved by the Sabbaticall River, that runs so swiftly for sixe dayes of the week, that it carrieth away with it great stones, so that for the whole week none can saile upon it; but on the Sabbath day it rests and stands still. Secondly, I can prove that by thy Fathers Sepulchre, which for the whole week is infested with a thick vapour, and stinking smell of Hell fire wherein he is punished; but on the Sabbath day it stinks not at all, because on the Sabbath he comes out of Hell and rests: the Devill hath then no power over him, therefore Hell fire on the Sabbath day sends forth neither
smoak

A History of
the Sink of
Hellfire, Tract.
Sanhed. c. 7. f.
65. 2.

smoke nor vapour ; When Turuus saw that things were so, he spake thus to the Rabbie, perhaps his sentence might obtaine an end in Hell: The Rabbie answered, goe presently as the Sabbath is done, and thou shalt see the vapour againe. when he found the matter to be so, he by Magicians Arts brought his Father out of Hell, and he said unto him thus: When thou wast alive, thou didst not keep the Sabbath, but being dead, thou didst keep it: how long hast thou been a Jew? his Father answered, my Sonne, he that observeth not the Sabbath day willingly, whilst he lives on Earth, when he comes to Hell, he must then keep it whether he will or no; the Son asketh his Father farther, what businesse doe you there on working dayes? saith the Father, we burne in the fire, but we rest on the Sabbath day, for on Friday in the Evening of the Sabbath, a voice is heard, proclaiming, the time of rest is at hand, get you to rest you wicked ones, so we betake our selves to rest, and are idle all the Sabbath day. But at the end of the Sabbath when the Jewes have ended their wonted prayers, a wicked Angell called Dumah, who is set over us, he comes, and commands us to come back to Hell, because the Israclites have ended their Sabbath, for so soon as we came back to Hell, he puts a most unspeakable great fire under us, and so we are broyled all the week, till the Sabbath come againe, and these are our employments. He that would see more of this matter, let him read Rabbi Beckmi in the Section, but Jethro heard, that is the Exposition of the twenty eight of Exodus, where he writes much of the Sabbath, and Boreshin Rabba, sect. II.

But because God often commanded both in Moses Law, and in the Prophets, that men on the Sabbath should abstain from all outward works, and not to prophane the Sabbath: Hence a large dispute arose amongst the Rabbins, what works may be done on the Sabbath day, and what not; and a vast Tract of that businesse is found in the Talmud, upon which the learnedest and the wisest Rabbins have made commentaries, and each striveth to exceed the other in curiosity and sharpnesse of wit, that he may invent something which may make for the honour of the Sabbath; I will set down some of them by the way.

Concerning the works of the Sabbath to be done, or left undone.

First, Because God commanded in the Law, that not only Men, but Cattell also should rest; here they dispute cunningly, how great a journey a Beast, a Horse or an Asse, &c. may take on the Sabbath day; also whether he may carry any burden, and what? All these quæries are answered and declared in their Talmud, namely, That no Beast must go forth on the Sabbathday, either bridled or burdned, otherwise then by that he is led, governed, held, or kept; as for example, An Horse, or an Asse, with a bridle, the reigns, or a halter; an Ape, a Monkie, a whelp, a hownd, &c. with a collar that is tied with a rope or a halter to lead them by, that they run not away; but they must have these put on on Friday, and not on the Sabbath-day. It is unlawfull to send forth a Horse with his harnessse, much lesse shall a Horse carry a man or any great burden, lest he should be loaded thereby, or take any harme. If any man come home on

Tract. de Sabbatho. c. 5. p. 58. Orach. Chajim. num. 305.

the Sabbath-day with an Horse or an Ass; or if he comes to an Isle, he may loose the burden, but not take it off; if the horse chance to throw it off himself, the Jew is clear and free from the sin. If any man lead a horse by his bridle, he must take heed that the leather of the bridle hang a hand length from his hand, lest he should seem to carry the leather it self in his hand, especially when it hangs downe too much between his hand and the horse; for then the horse seems not to be lead, but the bridle seems simply to be carryed in the hand, and to carry any thing on the Sabbath-day is a sin.

On the Sabbath-day a dunghill Cock is not to be put forth with a piece of cloth, or a fillet sowed to his foot, that he may be better known: He must be let loose on Friday, that he may rightly rest on the Sabbath-day.

Of a beast fallen into a pit.

If a beast fall into a pit, and it cannot get forth, meat must be given to it there untill the Sabbath be over, and then it must be pulled forth; but if the bottome of the pit be full of water, and the beast that fell in cannot be fed there, straw and other litter must be put under him, that if it may be, it may be kept from drowning; if the beast get forth it self, the Jew is not guilty of it, nor hath he broken the Sabbath. That which Christ objected to the Jews, when he was accused by them, that he cured diseases on the Sabbath-day, and restored the sick to their former health, seems to be contrary to these things, for he saith, *What man shall there be amongst you, that shall have one*

Mat. 12. 11.

sheep

sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold of it, and lift it out? as if he would say, If it be lawfull for you to pull a beast on the Sabbath-day out of a pit, to preserve the life of it, how much rather is a man to be helped, who is better then much Cattel? Wherefore at that time it seems they allowed that, whereas their Common Law, the Talmud, concludeth quite contrary. And therefore that wicked and naughty Rabbi *Lipmannus* in that cursed and filthy book which he wrote on the History of the four Evangelists, under the title of the *Triumph or Victory*, in the year of Christ 1459. accuseth Christ of falshood, as if he had fained such things to be used amongst them, which are contrary to their Law and Customes, as *Sebastian Munster* on the Hebrew Evangelist of Saint *Matthew*, sheweth. We answer, that Christ is the Truth it self, and therefore could speak nothing but the Truth; there was never any thing of guile or falshood found in his mouth. Sooner shall the unbelieving *Jews*, with the Devill their Father, and the Father of all lies, be confounded with eternal disgrace. It is true indeed, that their law in the Talmud doth now command so, as amongst the rest, *Munsterus* produceth an example out of the *Saxon* Chronicles concerning a *Jew*, who on the Sabbath, saving your ears, fell into a Jakes, and there, on the Sabbath-day meat was tendered to him; but a Bishop observing that, forbad strictly that no man should pull him out on Sunday, which is the Christians Holy-day, and so he was forced to lie two dayes in this stinking Privy; what pleasure he took in so pleasant a place

so long, can hardly be believed. Add to this that he needed no sweet spices, in the middle of these perfumes, to make a separation, for these could recreate the mind of the most delicate Jew, when his fourth soul departed from him. By this means their Talmud Law now a dayes is repugnant to the words of Christ; but from the beginning it was not so. For first, there is no such thing to be found in their Deuterofies, or Constitutions of the Antients and Traditions, by the Prescript and Rule whereof they were governed before the time of Christ. Secondly, The Pharisees and the Jews did not gainsay nor contradict our Saviour therein; which questionlesse they would have done and not have held their peace, had he said contrary to their publick Traditions, and commonly received Law.

How then hath he intrenched upon their Law used at this day?

We answer, That this is but a late constitution, thrust in by the latter Rabbins and Authors of the Talmud, into Gemara, or the complement of the Deuterofies, some ages since the birth of Christ, by their hate of the New Testament and of the Christian faith; and as we may see clearly out of their own Talmud, this was framed and invented from the consequences of some old Traditions only to make a dispute; but we will proceed to the rest.

Tract of the Sabbath, c. 18. p. 118.

On the Sabbath-day it is lawfull to say to a Christian, go and milk such a Cow or a Goat for a Jew, lest the beast be hurt by too much plenty of milk, but the Jew must not reap the profit of that milk, for so it would be

all one as if the *Jew* had milked the beast himself; for what a man doth by an other, he may be thought to do by himself. Wherefore some wise men thought good, and they assisted some of their own Nation by this counsell, that they should redeem that milk for a half penny or a penny from the Christian; for then the *Jew* may freely eat it, for so the Christian may be supposed to have milked the beast not for the *Jews* sake, but for his own. But to write all these kind of acute curiosities of theirs, were a labour infinite, and no one man can attain to it. We will set down what may be done for the Rest and Sanctification of the Sabbath in respect of man.

Men and Women are forbidden to run on the Sabbath-day, unlesse they are to run to fulfill some of Gods Commandements. Also they are forbid to take strides above two feet or a cubit long; for by such paces their sight is diminished, as we said before. But if young men walk together, run or jump, to recreate their minds on the Sabbath-day, that is granted to them for the honour of the Sabbath: they may leap over a ditch on the Sabbath, but they may not go through the water, lest by this means they should have occasion to dry their stockings. A man must carry no armes, neither Sword, nor Spear, nor Habergeon, &c. A Taylormust not go forth of his house with a needle sticking in his clothes. A man lame or dismembred, or one sick of the Palsie, who cannot go without a crutch or staffe, may carry his staffe to lean on; but a blind man may not. To go over

Orach. Chajim.
num. 301.

Orach. Chajim.
num. 302.

Orach. Chajim.
num. 308, 312.

dirty wayes or deep waters a man is forbidden to use filts; for though the filts seem to carry a man, yet indeed the man carryeth them, and to carry any thing on the Sabbath-day it is forbidden. Likewise visards, or to personate any thing to fright children on the Sabbath-day, must not be allowed. A man may carry a plaister or something to bind up his wound; if it chance to fall off, he may not take it up, nor dresse his wound afresh. Men are not to carry money, silver or gold on a journey, either in their pockets, or purses, unlesse it be sowed in. The dirt of ones shooes may be scraped off against a wall or a fence, but not against the earth, lest men should seem to fill a ditch. The dirt of ones stockings or Cloke, may be pulled off with a mans nails, whilst it is yet moist and fresh, but not when it is dryed, for then it makes a dust; and he that scrapes it, seems to grinde or powder something. If any mans hands be beshit, he may wipe it off with a Cow or Horses taile, or else with his main, but not with a Napkin, or any other clean cloth, lest there may be occasion given to wash it on the Sabbath. It is forbidden to carry a Fly-flap to drive away flies on the Sabbath. If any man must go to untrusse a point, he may take up a stone or two; but if he have a Privy in his own house, he may take a little handfull with him, that he may the better serve his necessity, &c. It is not lawfull to catch a flea either on the ground, or running outwardly on a mans cloths, yet if he be caught he may be catched, but not cracked; he must therefore be throwne away; but a Loathsome

may be killed; yet *Rabbi Eliezer*, as he was a pious man, said, *He that killeth a Louse on the Sabbath, it is all one, as if he killed a Camel.* A most fierce disputation is risen here, how this must be understood; some set down a general rule, all living creatures that are propagated by a naturall way ought not to be killed on the Sabbath, and Fleas are to be reckoned to be of that number, for they by a naturall mixture breed egges; but other creatures that are bred of sweat and other noxious humors, may be killed, and of that kind are Lice. Yet here riseth a doubt by the words of an excellent Rabbin, who proved also that Lice were so bred of egges. *Mar* said, *God smeth in heaven, feeding all creatures, from the horn of the Rhinoceros, unto the egges of the Louse;* that is, from the greatest Beasts (amongst which, the *Jews* may easily obtain the first place) unto the least. The disputes on both sides concerning this subject may be seen in *Traſtat. de ſabbato, c. 14. fol. 1078.*

not needfull, especially also because every one cannot go to *Corinth*, or be able to pierce into such rare secrets by a slender capacity. A man must not go up a tree, lest by chance a bough might break. He that casteth oats or any other corn to Hens or other Cattle in a Garden, or any other place that is in the open aire, or where rain may fall down, must cast no more to them then they will eat; for that which is left, by rain falling on it may take root and grow, and so the *Jew* had sowed corn on the Sabbath-day, and committed a sin to be satisfied for by woe punishment. All muscall instruments, vessels, and other

Orach. Chajim.
num. 338.

things of that kind, which being broken or played on, will make a sound or a voice, nor touch them so that they may represent a song or a dance, is wickedness. Also it is forbidden to whistle any tune with ones mouth; yet it is lawful to call ones friend by a whistle. It is forbidden to knock at the dore with an iron ring or little hammer, though such knocking do represent neither song nor dance, yet because he that knocks, seems to knock in a nail or to forge something, therefore it is forbidden. Hence it is that the Clerk calling men to school, is wont to knock at their doores with his fist. Yet the same Rabbines give way, when marriages are celebrated, that a Christian may be asked to play on a Lute or some muscical instrument to honour the Bride and the Bridegroom, though the Christian do this for the Jew, yet it is suffered, because by this means more daylight is taken on the Sabbath-day; but no Jew must play upon any occasion, not only on any muscical instrument, but he must not so much as play on the table with his fingers, either for dancing, or to still a child that cryeth.

Orach. Chajim.
340.

Thirty nine
generall Arti-
cles of all La-
bours forbid-
den.

Briefly they have 39 generall Articles of all labours, to which they refer all other kinds of labours, even the smallest that may be that can enter into the thoughts of man, for as a spring is divided into many streams, and all of them have something in common with the spring, though oft-times they

to change their natures by reason of the places they passe through; so from these generall articles of all labours, arise very many single labours, no otherwise then streams come from the fountain, which although they seem to be divers, yet they have a certain relation and similitude with the generall Articles. As for example, the first generall Article is, *To till or plough the ground.* To this Article belongeth to dig, to fill ditches, to delve in a garden, to transplant herbs, to plant trees, to cut down old vines, to dig or prune them, to cut away their leaves, to water young trees, or plants, and such like things, whereby any thing is increased, according to its nature & property; therefore because it is not lawful to fill ditches, some Rabbins have granted leave to sprinkle a chamber with water on the Sabbath that the dust may not rise; but to sweep the Chamber is forbidden, lest by sweeping, any chink or farrow might be filled in the Chamber; and therefore boyes are forbidden to play at cherry hole with nuts or earthen balls. Also it is unlawfull to go over a field that is digged, lest some ditch or hole might be filled in it by a mans feet spurning upon it.

The second Article is, *To mow or cut Corn;* to this they refer the gathering of Dates, Grapes, Olives, Figs, to pul fruit, to take honey from Bees, and such like things; therefore it is lawfull on the Sabbath-day to tast or to eat fruit plucked from the bough, but to break the stalk were wickednesse. So a man must not walk in a field new sowed, especially in a moist and rainie time, lest a man should pull out

Matth. 12.

out the seed with his feet, which is all one as to mowe. By reason of this Article the *Jews* were offended at our Saviours Disciples who pulled the ears of Corn on the Sabbath-day. Unto the third Article, as namely, to *Thresh*, belong, the breaking of hemp or flax, to knock or bray it, to pull forth wool, to put any thing into a presse, as moist and juycie things, namely, Olives, Citrons, Grapes, Pomegranates, Mulberries, &c. as to wring out any wet clothes, as shirts and garments, and the like. Also to milk may be referred hither; but the *Rabbins* do yet disagree upon it. Hence they dispute, whether that if a child hath beshit or bepissed the Maid or the Nurse on the Sabbath-day, it may be presently made clean: Some are of opinion that they must wash their hands so long over that thing that is defiled, untill that the water dropping from their hands hath washed off all the foulness. But *Rabbi Jote* forbade that, thinking that it was a reall washing of the things.

The same consideration is concerning the rest of the Articles, which the *Talmudists*, the *fathers of the works*, call Judgement.

Now there is no difference, whether the offence be against any generall Article, or against any thing that is derived from it, and referred to it, (they call those derivations of Articles, *Generations*, because they are ingendred by them) and he that is convinced by witnesses to have sinned against one or other, is worthy to be stoned to death; but he that prudentially and wilfully offends, he is worthy to be judged by God himself, and to be

rooted

rooted out of this world. These things are expounded in the Talmud, on the Tract of the Sabbath, chap. 7. He that would write out all, should soon want paper.

Though the Jews think that they keep the Sabbath rightly, and to omit nothing which may belong to the honour and sanctifying of it; yet experience it self teacheth out of their doctrine and conscience, that they never yet kept the Sabbath as they should do; for so we read in the Talmud on the Tract of the Sabbath, Rabbi Jochanas said, *He that keepeth the Sabbath as he should, according to all the rites and customs of it, obtains pardon of all his sins; though he should pollute himself with Idolatry, as Enos, (in those days they say Idolatry began, according to that, Gen. 4. 26. Then began men to call upon the name of the Lord) as it is written, Blessed is Enos, that is the man that doeth this, and the son of man that layeth hold of it, that keepeth the Sabbath from polluting it: (for so is the meaning of the Hebrew) but the learned Rabbins in the Talmud say, Read not from polluting it, but read, he shall be pardoned. And Rabbi Judah teacheth, That if the Israelites had kept the first Sabbath rightly next after the Law was given, no forain Nation or Country had ever borne rule over them; as it is written, There went out some of the people on the seventh day to gather Manna, and they found it not. Because of this sin Amalek fell upon them, as it is written, Then came Amalek and fought with the Israelites. Rabbi Jochanan saith, from the opinion of Rabbi Simeon the son of Jochai, That if Israel had kept but two Sabbaths rightly, they should be presently delivered; as it is written, Those that keep my Sabbath, &c. I will*

The Jews yet never kept the Sabbath rightly.

C. 16. f. 118. 2.

Isa. 56. 2.

Exod. 16. 27.

Chap. 17. 3.

Isa. 56. 4.

bring

Ezek. 22. 26.

The *Jews* abuse the *Christians* to labour for them on their Sabbath.

bring them into my holy mountain, that is, to *Jerusalem*. Since therefore the *Jews* are not yet freed, nor do they yet find any hope of being delivered, we must from hence necessarily conclude that the *Jews* did never yet keep the Sabbath as they ought, as they themselves confessed that when the Temple was standing at *Jerusalem*, they did not keep the Sabbath day well, and therefore *Jerusalem* was overthrown, and laid equall with the ground; for in the same place in the Talmud they say, *That for no other cause was Jerusalem destroyed, then because they had profaned the Sabbath; as it is written, They have hiddden their eyes from my Sabbath, and I am profaned among them.* So the *Jews* according to their power, celebrate the Sabbath with Wine, Flesh, Fish, and all manner of delights, they make holy day, and abstain from all externall labour; they meddle with nothing, be it never so small a work, or which may incite them thereunto. But if they have need of any thing, as in the Winter to put fire into a stove, to light a Candle, or to snuffe it, or to heat their meat at a fire, to milk their Cows, they appoint poor simple *Christians*, be they men or maid servants for those works. Hence it is that they boast that they are the Lords, and *Christians* are but their slaves, for when they rest, the *Christians* must labour for them. The *Christian* Magistrate should do right and just if he would forbid this, so that no *Christian* should do them any service on their Sabbath, or other festivall dayes.

In the conclusion of this Chapter we should speak something concerning their prayers, how mindfull they are of the *Christians* in

great

great part of them, on the Sabbath-day, when they desire of God to give unto them the wealth and possessions of the *Gentiles*, and beg of him to destroy the *Ammonites*, the *Moabites*, and *Idumeans* (for so they call the Christians at this day) and that terrour and perplexity may fall upon all Nations, and that God would raise up the sword, and a mighty war amongst the *Gentiles*, from the East unto the West, &c. But I have determin'd to speak of this in a particular treaty, as of many other things which they write against the Christians and their Magistrates.

I will therefore conclude this Chapter with that saying from God, *Isaias* made known to the Israelites, *Incense is an abomination unto me*, Isa. i. 15. *the new moons and Sabbaths, the calling of assemblies cannot away with, it is iniquity, even your solemn meeting: your new moons and your appointed Feasts my soul hateth; they are a trouble unto me, I am weary to bear them.*

CHAP. XII.

How the Jews prepare themselves and order their businesse against the Feast of the Passeeover.

WE have heard hitherto what is the manner of living of the Jews for the severall days of the Week. How they compose themselves to a modest and religious life. It remains to shew with what ceremonies and solemnities they passe their Festivall days, and how they rest upon them.

They have some special Festivals, on which
days

The Feasts of *days every year they ascended to Jerusalem from all parts of the World, and they appeared before the Lord, namely, on the Feast of the Paschall Lamb, the Feast of weeks, or Pentecost, and the Feast of Tabernacles; which three Feasts they call commonly out of Exodus 23, Schalosch Regalim. They have also other Festivals, which they were wont to celebrate in Cities and places where they dwelt; which Feasts they call Jamim Tobim, that is, Good days, whereon they rested diversly.*

Deut. 16. 16.

The Feast of
the Passeeover.

Exod. 12. 2.

Concerning
the years of
the Jews, and
the severall
beginnings of
the year.

Rosch Hasehana
chap. I.

Amongst their principall Festivals, the chief was, the *Feast of the Passeeover*; and from that month they begin to number their feasts, as God in the Law commanded them, where it is thus written, *This month shall be unto you the beginning of months; it shall be the first month of the year to you.* So the first day of the month *Nisan*, namely, the new moon in *March*, is the beginning of the sacred year, or of their Feast; but they begin their civill year or polittick account from the first day of *Tisri*, or *September*; that is, on the new moon of *September*. Hence we read in the *Talmud*, in the Tract of the beginning of the year, about the beginning, There are four beginnings of the year, the first day of *Nisan* or *March*, is the new year of the Kings and Feasts; the first day of *Elul*, or new Moon in *August*, is the new year to tithe Cattell; the first day of *Tisri*, or new moon in *September*, is the new year of years, namely the year of dismissing, or the Jubilee, and of the planting of all trees and plants; the first day of *Schabbat*, that is on the eleventh new moon, is the new year of trees; but *Rabbi Hillel* and his school taught, that

this

this year began on the fifteenth day : so far the Talmud. But these things must be thus understood, The year of the Kings is that on which they began to count and number the years of their Kings, and Kingdome, in Contracts, Obligations, and all publick instruments and Patents, which were made according to the years and months of the King then reigning ; so that if it were but one month, one week, or one day before the month of *March*, that he were chosen and confirmed King, that month, week or day was reckoned for a whole year, and he began the second year of his reign in *March* following. Likewise the 1 day of the new moon in *March*, was the beginning of their *festivals*, or of the *months*, according to which they made computation for their Feast days ; that the *Passover* might be celebrated in the first month ; the Feast of *Tabernacles* in the seventh month ; and so forward: After that the new moon in *August* was the new year of *titbing their Cattel*; namely from which time they began to reckon the years and months wherein young Cattel were bred, that they might pay their *tithe* truly. Thirdly, the first day of the new moon in *Sept.* is the begining of years, from whence, namely unto this very day, they count the times from the creation of the world, always beginning from this month. Also from this month, they reckoned the time of dismissing or year of *rest*, which was the seventh year, wherein their vineyard & field lay fallow. Also it was the beginning of their *Jubilee*, which was every fifty year, of which we read *Lev. 25.* Also from whence they reckoned and numbred the time, wherein *young trees and herbs were planted*, that they might reckon right what years they were unclean; as for example,

example, if a tree were planted in *June*, the first year of the planting thereof ended in *August*, and the second year began the *September* next, and so forward; for three years the tree was accounted uncircumcised and unclean, as we find in *Lev. 19*. Lastly, the first day, or as *Hillel* would have it, the 15 day of the eleventh new moon, answering almost to our *January*, was the new year of fruits and trees; namely, trees did bud either before or after this day, and bloom, they were lawfull to be eaten, or else were forbidden. Also according to this computation they payed their tithes, namely such as budded before this month, as *Palm trees* and *Citron*, and such kind of trees as bud betime and bring forth early fruit; of those it was lawfull to eat before the year were gone about, namely before *January*. But such as after this first day began to bud, though the same year they brought forth rare fruit, yet it was not lawfull to eat of them untill after the 15 day of *January*. Also they gave no other tithes of the fruits of the trees which budded before the 1 or the 15 day of *January* but of such trees as budded afterwards they were bound to pay tithes. All these things are at large disputed in the *Talmud* in the place above mentioned. Moreover, *Antonius Margarita* writes in his book concerning the faith of the *Jews*, that the *Jews* teach, that on that 15 day, for the most part, the sap comes up into the trees, and that the kernels in Apples and Pears are changed, as who shall open them shall find by experience. They write further in their German books of Ceremonies, that no Goose must be killed in the month *Schebbat*, because there is an unhappy time at hand, and that is unfortunate wherein he must die who killeth a Goose at this time.

yet if any man should sin, who is ignorant of this matter, the Good Liver must be set before him at the Table, so shall he be free from all danger, from the opinion of Rabbi Judas whose Surname was *Pins*, and this shall suffice to have been spoken by the way concerning the divers beginnings of the years of the *Jews*; now we will return to our Argument, and see how the *Jews* prepare themselves for their Passover, which is the first of their solemn Feasts, in the year or moneths, from which they account the number of their Feasts. Thirty daies before, they provide themselves with wheat for unleavened bread for the Passover: also they bestow some on the poor *Jews* who cannot provide wheat for unleavened bread by reason of poverty.

During the Moneth *Nisan* (the beginning whereof as I said before, is from the new Moon, or our *March*) no *Jews*, that are Ancient, do eat, only the first born, at the evening of the Passover, as I shall shew afterwards, do fast.

The next Sabbath before the Passover is held very holy by them, and they have a long Sermon concerning the Paschall Lamb and the use there-

Orach. Chai-
im. Num.
429. prepara-
tion to the
Passover.

They call this the *great Sabbath*, and that by reason of a certain Miracle which in elder times they report to have hapned after this manner. It is written in *Exodus*, In the tenth day of this Moneth they shall take to them every Man a Lamb, according to the House of their Fathers, a Lamb for an house, and ye shall keep it untill the fourteenth day of the same Moneth. On these words the *Rabbins* comment thus, our Fathers took their Lambs on the tenth day, and bound them unto the posts of their Beds, to keep them unto the fourteenth day. When the *Egyptians* saw this, they asked them what they would do with those Lambs so bound? The *Israelites* answered, on the Feast-day of the Passover we

Orach. Chai-
im. num. 430.

The great
Sabbath what
it is, and why.
Exod. 12. 3.

example, if a tree were planted in *June*, the
year of the planting thereof ended in *August*,
the second year began the *September* next, and

IRREGULAR PAGINATION

wherein he must die who killeth a Goose at this
time

any man should sin, who is ignorant of this
the Good Liver must be set before him at
table, so shall he be free from all danger,

ULAR ATION

at this time with those Lambs so bound? The Israelites
answered, on the Feast-day of the Passcover we
F will

example, if a tree were planted in *June*, the first year of the planting thereof ended in *August*, and the second year began the *September* next, and so forward; for three years the tree was accounted uncircumcised and unclean, as we find in *Lev. 19*. Lastly, the first day, or as *Hillel* would have it, the 15 day of the eleventh new moon, answering almost to our *January*, was the new year of fruits, and trees; namely, trees did bud either before or after this day, and bloom, they were lawfull to be eaten, or else were forbidden. Also according to this computation they payed their tithes, namely such as budded before this month, as Palm trees, and Citron, and such kind of trees as bud betimes and bring forth early fruit; of those it was lawfull to eat before the year were gone about, namely before *January*. But such as after this first day began to bud, though the same year they brought forth rare fruit, yet it was not lawfull to eat of them untill after the 15 day of *January*. Also they gave no other tithes of the fruits of the trees which budded before the 1 or the 15 day of *Jan.* but of such trees as budded afterwards they were bound to pay tithes. All these things are at large disputed in the Talmud in the place above mentioned. Moreover, *Antonius Margarita* writes in his book concerning the faith of the Jews, that the Jews teach, that on that 15 day, for the most part, the sap comes up into the trees, and that the kernels in Apples and Pears are changed, as who shall open them shall find by experience. They write further in their German books of Ceremonies, that no Goose must be killed in the month *Schebat*, because there is an unhappy time at hand, and that is unfortunate; wherein he must die who killeth a Goose at this time.

yet if any man should sin, who is ignorant of this matter, the Good Liver must be set before him at the Table, so shall he be free from all danger, from the opinion of Rabbi Judas whose Surname was *Pins*, and this shall suffice to have been spoken by the way concerning the divers beginnings of the years of the *Jews*; now we will return to our Argument, and see how the *Jews* prepare themselves for their Passeeover, which is the first of their solemn Feasts, in the year or moneths, from which they account the number of their Feasts. Thirty daies before, they provide themselves with wheat for unleavened bread for the Passeeover: also they bestow some on the poor *Jews* who cannot provide wheat for unleavened bread by reason of poverty.

Orach. Chai
im. Num.

429. preparation
to the
Passeeover.

During the Moneth *Nisan* (the beginning whereof as I said before, is from the new Moon in our *March*) no *Jews*, that are Ancient, do fast, only the first born, at the evening of the Passeeover, as I shall shew afterwards, do fast.

Orach. Chai-
im. num. 430.

The next Sabbath before the Passeeover is held very holy by them, and they have a long Sermon concerning the Paschall Lamb and the use there-

They call this the *great Sabbath*, and that by reason of a certain Miracle which in elder times they report to have hapned after this manner. It is written in *Exodus*, *In the tenth day of this Moneth they shall take to them every Man a*

The great
Sabbath what
it is, and why.
Exod. 12. 3.

Lamb, according to the House of their Fathers a Lamb for an house, and ye shall keep it untill the fourteenth day of the same Moneth. On these words the Rabbins comment thus, our Fathers took their Lambs on the tenth day, and bound them unto the posts of their Beds, to keep them unto the fourteenth day. When the Egyptians saw this, they asked them what they would do with those Lambs so bound? The Israelites answered, on the Feast-day of the Passeeover we

will kill them for a sacrifice, the Egyptians were angry at that, when they saw that beast which they worship as God (for the picture of a Ram was the Egyptian God) that it should be presently killed before their eyes; whereupon they plotted some mischief against the Israelites, but a wonderful miracle fell out by Gods providence, for he smote the Egyptians in their Minds with great ignorance that not one of them durst open his Mouth or do any wrong to an Israelite, This

Exod. 8. 26.

adde now, that Moses spake thus to Pharaoh, it is not meet so to do, for wee shall sacrifice the abomination of the Egyptians. (namely the Lamb, which to kill they hold abominable wickedness for they worship it instead of God) unto thy Lord our God, and will not the Egyptians stone us? But now God had frighted the Minds of the Egyptians, and cast such a terrour upon them, that they could do the Israelites no hurt; and the reason of this great Miracle this Sabbath, which was the tenth day of the Moneth they call

Exod. 13. 7.

great Sabbath. Moreover we read in Exodus unleavened bread shall ye eat seven daies, and there shall no leavened bread be seen with thee in all thy quarters: hence the Jews collect, that the first all leavened bread must be carefully sought for, and all Leaven, that is all the fowlness in their vessells, which they had made use of all the year in their Houses, was to be cleansed, scraped away; Secondly, that new meal must be had to make unleavened bread for the daies of the Paschever.

Purging and
cleansing of
vessells for the
Paschever.

Wherefore two or three daies at least, before the Paschever, they began to scrape brass and clean all vessells and all household stuffe, according to the qualities of the vessell, and necessity required; for this end they took huge Cauldrons which they were wont to use on festivall daies, and they filled these with water, and put fire under, and made them boile: then they did put

pewter and wooden vessells, first well rubbed,
into the Cauldrons, and then taking them out,
they washed them with cold water, and so they
were held to be fit and were prepared. But such
as were so great that they could not be put into
the Cauldron, as Tubs, Tuns, Formes, Seats, Ta-
bles, and such like, with a fiery-hot flaming iron,
as also with a stone held in a pair of pincers, they
poured on water so abundantly, that they might
be washed all over on every side, and well clean-
sed, how they might spare for no water: for were
there any place in the vessell whether the water
came not, that vessell was not lawfull to be used.
A hutch a binn well washed they smeared with
Limé all over, and set it in a peculiar secret place:
great brasen vessells or Cauldrons, when they had
rubbed them, they filled them with boiling water,
then they put in three burning fire-brands; to
make the water run over, lastly they washed
them with cold water. As for Pewter and vessells
of that sort, they had two pair of tongs, and with
one pair they put them into the scalding water,
but they pulled them out with the other, that the
part of the vessell which the first pair of Tongs
covered might be washed, Iron utensills, as Grid-
irons, Spits, Coverings, Dripping-pans, and such
like, they put them into the fire untill they were
red hot and sparkled: for then they were prepa-
red. An iron or brazen Mortar, they filled with
burning coales, and bound it about with a
thread, when it grew so hot that it burnt the
thread in pieces it was cleansed. A stone Mortar,
if it were possible must be new made by graving
into it, &c. Briefly all their vessells must be
cleansed and purged, no filth or leaven must be
left in them: and if any man should on the Feast
of the Pascheover eat meat out of a vessell not
cleansed, the sin were as great as to ly with a
menstruous woman.

Nor without cause did our Lord Christ say:
F 2 lay-

Mark. 7. 8.

Mar. 23.

Searching and
purging out
of Leaven, O-
ra ch. Chaiim.
num. 43¹.
tract. Pesa-
him.

laying aside the commandment of God, ye hold the Traditions of Men, as the washing of Pots and Cups, and many other such like things you do full well; ye reject the commandment of God, that you may keep your own Traditions. Also, woe unto you Scribes and Pharisees hypocrites, for you make clean the outside of the Cup and Platter, but within they are full of extortion and excess; woe unto you, because you are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead Mens bones, and of all uncleanness. Even so ye also outwardly appear righteous unto Men, but within ye are full of hypocrisie and Iniquity.

Now followeth by what manner they seek out the old Leaven, and bring it forth the night before the vigill of the Passeeover, every Father of the Family takes a Dish with a dish-clout or a wing, and he lighteth a wax candle, and before he beginneth his search, he saith: *Blessed art thou O Lord our God, who hast sanctified us by thy precepts, and commandest us to bring forth our Leaven*, In a large house where there are many chambers, studies, stoves, the Father of the Family takes many boyes or Men with him, (but he taketh no women with him, because they are sluggish, and will prate much, and so are unfit to make search) but such as he joyneth with him, they must answer *Amen* unto his prayer; and then they go along with him and help him to search. Every one of them hath a wax candle in his hand, and they search diligently into all the crannies and clefts of the walls, that they may see, whether any mice have carried any crusts of bread, which they have not eaten up. No man is bound to seek, or put his candle farther in, then he can handsomely come at it, but first of all where the walls are contiguous to the house of Christians, a Jew must not put his Candle to the hole and Chink thereof, least the Christian should suspect that the Jew would find

his house, but where the Jews Houses touch one the other, the Jews must seek as deeply and narrowly into the holes as possibly they can.

They use no tallow Candles when they make this search, because they easily drip, and so the Chamber would not be clean, for it would be polluted with new leaven of Tallow.

They are wont to strew here and there some Crums of purpose, especially in the private Chamber, which shall be supposed by them to be clean and undefiled, least they shall be thought to have pray'd or sought for it in vain; but these crums ought to be old and hard: otherwise the craft is unprofitable.

Also the bread they must eat that night, they hide, least by seekings they should find that; for otherwise it should be taken away like leaven, and burned: and so they should have no bread to their supper.

Between the short prayer and the search, they dare speak of nothing but that which concerns the searching it self; as for example. *Open the private Chamber, bring the Candle close to this place, &c.*

If they find any leaven, they take it away diligently even untill the Morning-tide, and cover it and keep it carefully so that no Mouse can come at it, as to take any thing from it; otherwise they are bound to seek again all the House over, wherefore also in the Night they eat but in one Corner of the room, and they take diligent heed, that not the least crum fall down, least the whole House should be again polluted.

When the Father of the Family hath searched over all, he saith, *All the leavened bread that is in my House, which I have neither seen, nor taken away, let it be dispersed, and made like the dust of the Earth.*

In the Morning the day before the Passeeover they begin to make sweet unleavened Cakes. The over.

Meal.

Meal for these Cakes must be ground at least three daies before, that it may cool well, and the lump may neither grow sour, nor puffed up. The Mill-stones if it may be, must be new cut, & compassed about with new white linnen, or else the old linnen must be well shaken forth, for commonly they are moist, and the Meal may easily stick to them, which afterwards fall down into the new and sweet Meal of the Passcover: so also the Chest appointed to put the Meal into, must inwardly be covered with clean white linnen, least any small dust of other Meal should mingle with this Meal. The water, to make the Lump for these Cakes, (they call it the water of the Precept) is drawn and fetched in sacred vessels, in twilight after Sun sets, yet before the Stars arise; it is brought home covered, because that for twenty four hours, no Sun must shine on this water, for during twelve hours of the day the Sun is seen upon the Earth, but not in a well; and for twelve hours of the Night it must be covered, so for twenty four hours no Sun comes at this water. Every Father of a Family must think no shame to him, but must draw this water himself. For we read that a certain King of *Israel* carried the first fruits of the Tree on his shoulders.

The water.

Kneading.

When the Lump for the Cakes beginneth to be kneaded; the Father of the Family saith. *All the little pieces that shall fall from this Lump, are free*, namely if any fall on the ground, and grow fewer, let the Mice freely eat that, and let it be no longer in the *Jews* possession, they kneading in a cold place, whether no Sun doth come, and far from the Furnace, least the Lump wax hot, and be leavened.

Challah.

The woman that kneadeth that peculiar piece of the Lump, which in the Law is called *Challah*, she taketh it and maketh a Cake, and saith. *Blessed art thou O Lord our God who hath commanded us to set aside an unleavened Cake*

is in the Law; and out of the Basket of unleavened Bread he took one unleavened Cake. This being said, he casteth the Cake upon hot Coles, or into the Furnace, before the other Cakes be cast in, so that the whole Cake may be burned. Levir. 8.

After this he makes these sweet unleavened Cakes, which they feed on during the Feast of the Passéover (commonly they are round and full of holes, pricked through with an iron like to a Combe, that the Aire may passe through them, & neither swell nor be leavened) they cast them suddenly into the Furnace, least they should sink down too long. These Cakes are neither filled, nor are they tempered with any butter or oyle, but are made with only fair water, and so they tast unflavourly, wherefore some holy women mingle eggs with them, to make them tast better. Also I have been told, that some rich Jews will have those Cakes made of nothing but sweet almonds bruised, not only for the honour of the Feast, but also because they are more pleasant to be eaten, and are more easily chewed.

The Consecration of the Cakes.

Orach. Chaim. num. 471.

Next they go to dinner before the fifth houre of the day, that is about ten of Clock, but they do not eat much, and that only of meats easie to digest, and they dare eat no more untill the Stars arise, that in that night they may have a greater appetite to their unleavened bread. If any one thirst in the mean time he must not drink much water, but he must drink a Cup of wine; for it drives away the loathing of the stomach, and stirreth up appetite.

Straight after meat they make a peculiar fire in the open aire, and they burn the Leaven that they lay before in the evening they found by seeking for it, and the Father of the Family saith. *All the Leaven that is in my House, which whether I have seen it or not seen it, or taken it out or not taken it out, let it be scattered. and destroyed, and become as the dust of the Earth.*

The

The first born the day before the Passeeover, from Morning till night afflict themselves by fasting, because God of old freed the first born of the *Israelites* from the destroying Angell, and killed them not.

Cefachim.
hap. 4.

After dinner they labour not, but go into Baths: also it is not forbidden to fetch home from the Tayler the Garments they are to put on in honour of the Feast day, &c.

Christ saith, take heed to your selves from the leaven of the Pharisees and Sadduces; that is, from their false doctrine and hypocrisie.

CHAP. XIII.

How the Jews do celebrate their Feast of the Passeeover.

The Evening
of the Passee-
ver.

THE day before the Passeeover about the Evening, at the time of the oblation (which they call *Mincha*) they come to the school, and with singing and prayers, they fall to their divine service, as they are found in their books of Rites and Ceremonies, and Prayers. At the entring of the Night they light two Candles as they doe on the Sabbath day, but they doe not consecrate the Feast with wine in the schoole as they doe in the Sabbath daies, but they keep that untill they come home again, for no man is so poor, but this Evening he can procure a Measure of wine to consecrate the Feast as he ought to do. In the mean time the women at home lay the Table and furnish it honourably with silver, gold and other precious vessells, as every mans ability will permit: and all are bound to make shew of their wealth, not with a proud and boasting mind, but in honour of the Feast: for in all their pomp and jollity they must still remember the burning and desolation of their Temple, and therefore they must lament.

Orach. Chai-
im, num.
472.

They set a chair with a back to it, covered with silk or velvet for the Father of the family ; all the seats and walls about the Table are covered with fine Tapestry, the best every man can, magnificently, like to Lords, that they may sit as free men, delivered, and not still captives under the Egyptian bondage. For all of them for the two first nights, must seem to be Lords and Princes, which were poor servants, but now redeemed and set at liberty. A poor Jew that lives by almes, hath no cushion nor tapestry, but he must sit on a seat only, that like a Baron he may lean backward also, but women are not bound to sit stooping &c.

Late at night, and not sooner, they come home from school. They have a dish, or charger set on their Tables with *three cakes*, between two napkins, wrapped up, and covered. The *uppermost* cake signifieth the chief Priest; the *middle* cake the Levites; the *third and lowest* cake the people of Israel. Also a platter is set, wherein is put a shoulder of a young lamb, or a kid roasted, with a hard egge; also a dish of gruel, made with apples, pears, nuts, figs, almonds, citrons, and such like; wherein they put wine and boyl it, and they prepare it so, that it seems to be like a brick, adding many spices to it: and first of all Cinnamon beaten grossly is cast upon it, that it may look like to straw and clay, and by this means they call to memory, that their Ancestours in *Egypt* laboured in straw and clay to make brick. They have a sallert also of lettice, alchoof, reddish, parsley, chervill, cressies; and they set a little sawcer hard by it with vinegar, that they may call to mind how their Ancestours eat the Paschall Lamb with bitter hearbs. When all this is done, they presently sit down, and a cup of wine is drank by every one, young and old, even by children in their Cradles.

The Rabbins command that every one shall drink

Every one
drinketh four
cups.

drink four cups, and they must drink them all off, and that, as we shall shew afterwards, for the memory of a four-fold benefit and freedome. He that loves no wine, or that wine may do him hurt, though it be against his nature, yet he is bound to drink these four cups. But the Father of the Family must take heed that he do not fill the cup with wine, but some servant must do it, to shew his great liberty and freedome, for that night all things must be done magnificently and after a Princely fashion.

The first cup. So soon therefore as they are set, and the first cup of wine is filled, then the Father of the Family doth consecrate the wine, and the Feast of the Passeeover with his blessing, and everyone drinks off his cup, leaning on his left side Baron like. Some wash their hands before this consecration, and some when the consecration is ended. There is in the Talmud a great and subtle dispute concerning this matter: some, to end this controversie, touch their naked body with their hands in some part, that so they may be forced to wash their hands again. Commonly they use red wine, if they can get it, and if white wine be not the better: or else they make some spiced wine to consecrate this feast with.

The salter.

After this first draught they come to their Salter; every one taketh a little of the hearbs, and dips it into the vinegar, and the Father of the Family saith, *blessed art thou O Lord our God, Lord of all the world*, who hast created the divers fruits of *the earth*. so they eat a little of their salter, that they may haue a better stomach to their meat, for vinegar causeth appetite to eat.

Dividing of
the middle
cake.

Then the Father of the Family takes the middle cake out of the dish, and curteth it in two pieces, he layeth the greater piece for himself, under a cushion, or a napkin, (that may signifie how their forefathers carried their dough bound up in napkins)

Napkins) he puts the other piece, in the middle of two whole Cakes (and so he takes the roasted shoulder with the egg out of the dish) every one of them laying hold on the platter wherein the piece of the Cake is, and they begin to sing with a loud voice, *This is the bread of poverty and affliction which our Ancestours eat in Egypt, every one that hungrereth let him come and eat, every one that hath need of it, let him come and eat of the oblation of the Paschall Lamb ; this year we are here, the next year God willing we shall be in the Land of Canaan : this year we are servants, the next year if God will, we shall be free, sons of the Family and Lords.* (here the half Cake shews forth poverty and misery : for poor Men and Beggars have seldome whole Loaves, but only scraps and pieces, and so they remember what is written. *Seven daies shalt thou eat unleavened bread, even the bread of affliction,* why that parcell of the Paschall Lecture is conceived and written in the Chaldee Language the *Doctours* dispute severally, since all the rest that follow are Hebrew? the *Talmudists* think that this is therefore done, least the Devils should understand it, and so should come to the Paschall supper, and should pollute it, because it is said, *every one that hungrereth let him come and eat,* now the Devils and Angels understand not the Chaldee tongue, as we find in the tract of f. 12. 2. the Sabbath.

Deut. 16. 3.

Again they bring the shoulder and the Egg to the Table, and fill every one his second Cup, and they take away the platter with the Cakes from the Table, that their Children, as they did in former times, may ask, as they did of the Paschall Lamb, *and when your children shall say unto you, what mean you by this service.* so must they now ask also, *why those Cakes are taken from the Table, since no man hath yet tasted of them.* all presently answer to the Children what they know,

The second Cup.

Exod. 12. 26.

know, and so they are presently set on the Table again.

Minhagim.
Pag. 25

Then they sing a very long Psalm concerning their delivery out of *Aegypt*, wherein, when they come to declare the ten Plagues which God brought upon the *Aegyptians*, they sing leisurely, and with one finger they sprinkle wine out of the Cup, signifying, that those ten Plagues must leave their houses and fall upon their Enemies, that is the *Christians*, by and by they all take up their cups on high, and sing with a loud voice, *therefore we are bound to confesse, praise, celebrate, extoll, worship and blesse him, who gave all these signs to us and our Fathers, and hath translated us out of bondage into Liberty; from sorrow to joy and festivall daies, from darkness to light, wherefore let us say before him, praise ye the Lord, &c.* Here they all drink of their second Cup, leaning like Lords and Princes.

The second
blessing, breaking and division of the
Cake.

Deut. 16.

Then the Father of the Family washeth his hands again, & repeateth the ordinary short prayer, he takes the whole Cake out of the Dish, and saith, *Blessed art thou O Lord our God Lord of all the world, who bringest bread out of the Earth* Yet he eateth none of it, but he takes the half Cake also, then saith; *blessed &c. who hast sanctified us with thy precepts, & hast commanded us to eat unleavened bread.* And as he speaketh some part of both the Cakes, & eateth, he breaketh it, & giveth some to others, who lean also on their Left sides, that they may eat. They take a Cake and a half, whereas on the Sabbath and other holy daies, they take two whole Loaves, because in the description of this Feast it is written. *The bread of affliction or poverty; the poor have no whole Loaves, but only scraps and pieces, (so the Jews are but Beggars here, who would but now seem to be Lords)* again the Father of the Family taketh some of the bitter herbs, and dips

it into that pottage which we said before, was like to straw and Clay, and he saith, *blessed, &c. who hath commanded us to eat bitter herbs.* Then he eats and bids the rest to eat also; but they do not eat leaning, for by this meat they remember, that their Forefathers were yet in Captivity, and should have made brick with straw and clay.

By and by he takes the third Cake out of the dish he breaks off a piece from it, and then he eats some bitter herbs, but dips them not into the gruell, because Rabbi *Hillel*, when as the second Temple was yet standing did the like, and he proved his deed from these words, *and ye shall eat unleavened bread with sowe herbs.* Truly a rare proof.

The third
Cake.

Exod. 12. 8.

Thus the Act for preparation to the lawfull celebration of the Pasleover is ended, and now they begin to go to supper indeed, eating whatsoever the bounty and benificence of God hath given them, being merry and jocant, & feasting stoutly untill almost the middle of the night.

After supper, so soon as midnight is at hand, the Father of the Family brings forth the half Cake which he had hid, he eateth a little thereof, and he gives a piece to the rest; they ly all proudly on their left side, they wash their hands, every one hath his cup filled, which they presently drink off, and this is the third cup which is consecrated.

The third
Cup.

The fourth
Cup.

Psal. 79. 25

Then they say grace and the fourth and last cup is powred forth for them; & the Father of the Family, taking the cup in his hand, saith: *Powre out thine Indignation on the Gentiles that have not known thee, and upon the kingdomes which have not called upon thy Name, give them sorrow at heart, thy curse unto them, persecute and destroy them in Anger, from under the heavens of the Lord.* (In the mean while some or other runns, and sets the doors of the house wide open, to testify how secure they are) with those curses and imprecations, they

Tren. 3. 66.

they curse all the world that are not Jews, but especially the Christians, and they hope that the Prophet Elias will presently come, and declare the coming of Messias, which shall free them that night at their Passover, as is in another Prayer, the beginning whereof is, **אנ רוב נפיו**. they boast that almost all the wonderfull miracles of the Patriarchs, and all the deliverances of the people of Israel hapned this night: wherefore they wish that God would come once again, and free them from this captivity, but would punish the Christians as he did formerly the Egyptians. hence also it comes to passe sometimes, that so soon as the doors are unlocked, and those curses are pronounced, some one is ready, who enters secretly into the Chamber where they supped, in white linnen, or other like garments, that the Children may believe that Elias is come, who shall break the loyns of Christians: these he repeats to the end, the rest of the prayers, that are commonly wont to be sayd at the Table, and he concludes thus which, as it is in the German translation of their prayers, is thus paraphrastically interpreted. *Omnipotent God, now quickly and suddenly build up thy Temple, quickly, immediately in one day, now build, now build, now build, now presently build thy Temple, merciful God, great God, mild God, high God, good God, sweet God, wonderfull God, God of the Jews, suddenly restore thy Temple, quickly in one day, now build, now build, now build, now build, now quickly build thy Temple. mighty God, living God, strong God, famous God, mild God, eternall God, terrible God, excellent God, Kingly God, rich God, beautifull God, faithfull God, now quickly restore thy Temple quickly, quickly, in one day, shortly, quickly, now build, now build, now build, now build, now quickly build thy Temple.*

Orach. Chai-
im. num.
480.

Orach. Chai-
im. num:
281.

After this fourth Cup, it is not lawfull to tast any more wine that night, unlesse by chance any one should

should be sick, or be weak of stomach, for then he may fill the fifth Cup, repeating the Hymn, which they call the great, but to drink water they are not forbidden.

After this they prepare themselves to rest and sleep, being secure from all danger; for this night in *Exodus* is called the Night of Custody; and they believe they are now safe from all Injuries of Men or devils; and therefore they leave their doors all the Night wide open, hoping that *Elias* will come, and free them from their misery and Captivity.

The miserable and blind *Jews* for two nights place this Laborious Pomp in the room of the Paschall Lamb, which they should eat with such Ceremonies as are set down in *Exodus*, but the *Rabbins* write and teach thus, they dare no longer kill and eat the Paschall Lamb with such ceremonies as *Moses* commanded, since that the Temple and City were destroyed, for no man is bound to this, as also to any other oblation, but in the Land of *Canaan*, which is only a pure and holy Country, all other Lands are polluted and impure, but since the *Jews* from the time that Christ, the true Paschall Lamb was offered for us, have truly and rightly eaten the Paschal Lamb in no other place, nor the *Jews* themselves that now live in the Land of *Canaan* and at *Jerusalem*, do eat the Paschall Lamb, using the Lawfull ceremonies, because also they do now offer no more oblation, there must of necessity be some other reason why all their oblations, and Mosai- call ceremonies are ceased. Truly unlesse God had so far stricken them with blindness, they could have sought out the cause and considered of it in a Thousand and six hundred yeares time. wherefore a man may say justly with the Prophet *David*, *This is their foolishnesse and their posterity* praise it, my people would not hear my voyce, and *Israel* would not obey me, so I gave them over

Out of the
holy land
they may not
kill.
And eat the
Paschall
Lamb.

Psal. 49. 14.
Psal. 81. 12.

Deut. 16.

1 Reg. 23.
v. 22.Why every
one drinks
four Cups.

to their own hearts Lust, and let them follow their own Inventions : yet this opinion of theirs the Rabbins undertake to prove out of those words of Moses, *thou mayest not sacrifice the Passover in every one of the Cities which the Lord thy God shall give thee, but in the place which the Lord thy God shall chuse, to place his Name there, there shalt thou slay the Passover at the going down of the Sun.* but the true meaning of this commandment is this ; that afterward when they should come into the Land of Canaan, and should have a settled government, a City and a Temple, wherein God would have his name to dwell, they should kill the pascall Lamb in no other place, then in that, namely at Jerusalem, and that because they might so much the more easily persist in the unity of the faith, when they came yearly to Jerusalem from all parts, as to an Ensign, and head of the Church, but after that their government became desolate, and either for fear of danger or by reason of wars they could not come to Jerusalem, then every one of them did often kill the Paschall Lamb in their own houses, as we may see in the second of Kings, but when the government was restored they celebrated the Passover with great solemnity and rejoycing, as King *Josias* did, but now, that for one thousand six hundred years they can neither rightly kill nor eat the Paschall Lamb, the desolation of their Temple and politick government lost, cannot be the cause. but there must be some far greater cause then this, by reason whereof they languish in such a continued capacity, yet *Jerusalem* is restored and standeth untill this day, wherefore then is not their Temple rebuilded, and their oblations, and other Mosaicall ceremonies not restored to their former use ? yet the *Jews* cannot yet see this : for *Moses* his vails yet before their eies.

We said before that in the banquet of the Passover every one drinks four Cups, two before supper

der, two after supper, which four cups are holy and blessed, because they are consecrated by a singular blessing, & every one must drink thereof, but that is done as Rabbi Bechai writeth, in memory and thankfulnesse for four deliverances, mention whereof is made in these words of God Exod. chap. vi. *I will bring you out from the hands of the Egyptians; and I will rid you out of their bondage; and I will redeem you with a stretched out arm and with great Judgements; and I will take you for me for a people, &c.* therefore in order to these four deliverances, they drink out four cups of wine, that they may never forget Gods greatest deliverances.

Rabbi Bechai
Exod. 66.
Parascha vac-
ra.

We also here remember, that as the drinking of the fourth and the last cup, they rehearse this execration, *pour forth thine anger and thy fury, &c.* upon the Christians, and all the enemies of the Jews; the cause is, as Rabbi Bechai saith again in the quoted place, because God at the last day will pour forth upon all Nations, (that is all Christians and all that are not jews) the four vials of divine vengeance, and will cause them to drink them off, as it is written: *Take the wine Cup of this fury at my hand, and cause all the Nations to drink it; again, the Cup of Babylon is in the hand of the Lord, &c. and: fire and brimstone and an horrible tempest, this shall be the portion of their Cup. Also, In the hand of the Lord there is a Cup, and the wine is red, it is full of mixtures, and he poureth out of the same, and the dreggs thereof all the wicked of the Earth shall drink them.* But if the Jews would but look on this Cup with sharp and steddy eyes, they would acknowledge that it is first poured forth on them, as the prophet Jeremiah sheweth in the first place mentioned. *Then took I the Cup at the Lords hand, and made all the Nations to drink unto whom the Lord had sent me, to wit Jerusalem and the Cities of Judah, and the kings there-*

Why at the
fourth Cup
they curse o-
ther Nati-
ons.

Jer. 25. 25.
and 51. 7.

Pf. 11. 6.

Pf. 75. 8.

the Pasche.
fore sup-
per,

thereof, and the Princes thereof, to make them a desolation and an astonishment and a hissing, and a curse, as it is this day to Pharaoh king of Egypt, &c. When the Jews have concocted this Cup, they will drink no more venomous Cups to the Christians.

Out of these few things it may easily be perceived, that the Jews observe and celebrate the Passeeover no longer according to Gods or Moses commandement; but according to the Traditions of their Rabbins, which they esteem more then they do Gods commandements, as appears clearly by their Talmud; wherein there is a Treatise called *Pesachim*, concerning the observation of this Feast, upon which Treatise other Rabbins have commented and written whole Books, for I will passe this over, and say with the Apostle Paul, *Christ our Passeeover is sacrificed for us*, and with Saint John, *behold the Lamb of God, which taketh away the sins of the world*, and with Saint Peter, *we are redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot.*

1. Cor. 5. 7.

Joh. 1. 29.

1. Pet. 1. 19.

CHAP. XIV.

How the Jews observe the seven dayes of the Passeeover unto the end.

Of morning
Prayer for the
passeeover.
Minhayim
p. 27. Orach
Chaim. num.
484. &c.

THe first day of the Passeeover in the morning they go into the School, they sing psalms and hymns (*Semeros*) as they do on the Sabbath day, they rehearse many prayers, the Book of the Law is handled by them with great state and many Ceremonies; Two Copies are taken out of the Ark, five men are called who read some lessons in them; but if this day fall on the Sabbath, seven men are called as upon other Sabbath dayes.

When Prayers are ended, the Priest follows the people with his blessing, he spreads his hands and fingers asunder: and then the wise men say, that Majesty and the divine presence resteth upon the Priests hands; wherefore the people are straightly charged that none of them shall look upon his hands; for he that shall be so bold as to do it, will be forthwith stricken blind.

The Priests blessing, how it is pronounced.

Prayers being ended they go home and dine merrily, but they must not stuff themselves too much with victualls, that they may eate more willingly the three Cakes before spoken off.

Dinner.

A subtle and long disputation is held about this, *What and how great must be the labour of this day? how much must be boyled? what meat must be eaten? &c.* namely no more must be dressed then can be eaten that day; yet a vast pot full of meat may be set on the fire, nor makes it matter though all cannot be eaten that day; for the plenty of flesh makes the sops the sweeter, and the flesh it self, the more is sod at once is the better and the more pleasant; but no more must be roasted then can be eaten that day; for though much flesh be roasted together yet it is not made the better thereby, and it is better hot then cold, what can be boyled the day before, and can be kept without diminishing the savour of it, that must be boyled the day before; but what is otherwise: may be boyled this day, as on all Feastedayes except the sabbath, the smell and sweetnesse of pepper bruised is long since gon, wherefore it may be beaten on festivall dayes as well as other spices; yet with some difference, namely the pestle must be turned, or the Mortar must lean on one side, that there may be some distinction betwixt the work on Festivalls and half-holy dayes; a child may be washed or dipped into water heated by a Jewish woman, but a grown Jew is forbidden to wash, though a Gentile or a Christian had heated the water to bath in: the which must not be

What may be done or left undone that day.

removed from candle to candle : any one may put his wax candle into the water, which he will not have to burn quite out, or else he may put some other things about it, by which means the candle may go out of it self; but it is unlawfull to cut it off with a knife. On a Feast day a Christian must not be invited by a Jew to the Banquet, least by that means the Jew should be forced to boyle, or provide more, or should be provoked to do more work, which the sanctity of the Feast will not admitt; but if he cometh by accident and unlooked for, he may be spoken to to sit down. On a Feast day a Feast is not to be appointed by reason of some infortunate dream: because it is written, *and thou shalt rejoyce in thy feast* wherefore they must passe the fea't day with Mirth and Jollity, which cannot be done with an empty and hungry belly; but on the Sabbath day for an unfortunate dream, a man may afflict his soul by fasting, for it is spoken onely of the Sabbath day *for pleasure*, if therefore any man then fast, he takes pleasure to fast on the sabbath day for by this means he purgeth an ominous dream, and restoreth joy to his mind again. One may weep on the sabbath, that delight in weeping, and so vents forth his grief; but it is forbidden to weep on a holy day: for a man cannot weep and laugh all at once. If a hen or any thing be stuffed the thing stuffed may be sewed with a needle, & the thread may be burned off, but must neither be bitten nor cut in sunder; yet with this prevention, that the thred be put into the needle the day before. The dishes they used in the morning must not be washed, that they may use the same again at night; but such dishes must be taken that are washed before, and such as were not used in the morning. They must neither have nor take Fishes or Birds, or other wild Creatures, though some Christians had taken them on the Feast day, and would sell them to a Jew; the Jew

Deut. 16. 4.

Orach Chai-
im num. 505.

may not eat of them, untill the Feast be past. but Geef and Hens at home may be eaten: also a great and weighty dispute is risen amongst them, *whether an Egg laid on a Feast day may be eaten the same day?* concerning which matter, as concerning many such like, as for example, of Fruit pulled on the Feast day, potherbs gathered from the Earth, concerning killing of beasts, cutting of wood, kindling a fire, and of stirring of it up, of boiling, kneading, making of bread, milking of Cattel, and infinite such matters, they have written a peculiar Tract in the Talmud; the name of it is *Beza*, that is an Egg, and it begins with a dispute of an Egg, &c. *An Egg laid on a Feast day, may be eaten said the sect and schoole of Schammās; but the sect of Hillel denied it.* Here also other Rabbins have abetted their wits, and have sought to win the victory in a frivolous businesse, all which, namely what may be eaten on a feast day, and what is forbidden, are read briefly, set down in *Orach Chaim*, that is the way of life.

At the evening they go again to Schoole, and *Orach. Chaim* pray, but they hasten to say a little, and having em. from muttered their prayers away they fly, for so soon num. 495 to as Evening prayer is done, the supper must be 36. boiled, and they sup, using the same ceremonies Evening they used the evening of the day before, the day Prayer. following also they keep the same solemnity, and Cupper. worship God as they did the day before, and that because it is now doubtfull and uncertain amongst them, or what day the new Moon happeneth in *March*, and therefore they cannot know exactly which is the fourteenth day of *March*, wherefore they celebrate the Passeeover for two daies that so they may be the more sure, and may not fail of the true day of the Feast. If any Man for these two daies find any leaven at his house, he must not touch it, nor use it, but must cover it with a dish or some other vessell, & then he must burn it the day following. G 3 He

Why they celebrate the Passeeover for two daies.

He that casts corn to tame fowls, as to chickens, hens, geese, pigeons or the like, he must be carefull that he throw it not on moist ground, for it may be that they will not eat it all, and that which remains may grow, which is all one as if it were sowed on the feast day.

The four following daies.
Orach. Chai-
im. num.
53 o.

The other four daies are but half holy-daies, Therefore they are called *Chalhamord*, that is *holy-daies Eves*. on these they dare do some labour, but not of all kinds, of this the Doctors hold a subtle dispute: he that will let him read *Orach Chaiim* concerning that businesse, where all these things are distinctly and accurately decided, but they are too long to set down here. Those things may be done, which should they be neglected, would corrupt or bring losse, as to Milk and such like: A little Childs hair may be cut the first time, but not a Mans; he that hath but one shirt he may wash that, so he do it not openly, so women may wash their childrens blankets; also it is lawfull to starch bands and linnen, to sow their shoes, whet knives &c. he that must necessarily write something, must write crooked, as at these times, what is done, must be done with some change, that there may be a difference seen between feast daies and holy daies to cut the nails they altered, but such as are noted for piety and sanctity, make it part of their religion, and have allowed it no farther, but only when a woman is to go into cold water by reason of her purgation; for then she must cut the nails of both her hands and her feet, that no filth ly hid under her nails &c.

The seventh day.

Exod. 12. 10.

The seventh day again is holy to them according to the Law, as it is written: *the first day shall be holy, and the seventh day shall be holy, you shall do no work in them, but only in such things that every Man must eat.* Wherefore Evening & Morning they come into the schools, they sing and pray, and shew the Book of the Law

Law again with great pomp, whilst they take it out, & put it into the Ark. but because they know not the true Feast day, therefore held it for two daies festivall, as we shewed before, wherefore here they are to seek which is the true seventh day, wherefore they hold it the day following also, and the eighth day is as holy with them as the seventh; then they bring leaven into the house again, that God may see they kept the feast no longer then he hath commanded them.

After this the Men celebrate three Fasts, namely two Mondays, and one Thursday, that so they may do penance if perhaps any man on the Feast day drunk too much wine, or hath not observed the Feast as he ought to do.

For the most part, untill the thirty third day after the Passeeover they are sad enough (some only excepted) they celebrate no Marriages, they do not pole their hair, they bath not, &c. and that by reason of a singular and learned Rbabin called *Akibah*, who had 24000 Schollars, who all died between the Passeeover and Pentecost, because they envyed one the other, and despised one the other, and disgraced one the other, nor did they according to right and equity, love and honour one the other as they should have done, all these in the night time were buried by women, wherefore the women also for these 33 daies, so soon as the Sun-set, dare go about no work, they keep all the night holy and rest in them especially when they sleep, on the 33 day the Men solemnly trimmed, and put on fit ornaments, and bath themselves, and bankert together, and fall to their wonted jollity, because the Scholars of Rabbi *Akibha* now cease to dy. *Esaiah* said well they have not known nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand, and Christ let them alone, they be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch.

They hold 3 fasts after the Passeeover.

Why they are sad untill the 33 day. *O-rach. Chaim. num. 493.*

Isa. 44. 18. Ma. 15. 14.

C H A P. X V.

Concerning the Jews Pentecost.

Pentecost.

Deut. 16. 10.

Levit. 23. 15.

Exod. 23. 16.

Num. 28.

Act. 2. 1. and

20. 16.

1 Cor. 16. 8.

Orach.

Chailim.

num. 48 .

Pow they
number 50
dayes from
Easter.

ANother solemn Feast of the Jews, is that which *Moses* calleth a feast of weeks; because from the day of the Pasleover they were to number seven weeks, which makes forty nine dayes, and the fiftieth day was holy, and that day which we call Pentecost. Of which *Moses* writeth thus, *Seven weeks shalt thou number unto thee, begin to number the seven weeks from such time as thou beginnest to put thy sickle to the corn, and thou shalt keep the Feast of weeks unto the Lord thy God, with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee, and thou shalt feast before the Lord thy God.* It is also called the solemnity of the harvest, for then the harvest began; also the day of the *first fruits*, because they then gave their first fruits for a thanksgiving, as you may read in *Numbers*. In the New Testament it is called Pentecost, as in the *Acts of the Apostles*, and elsewhere.

First, they use a most exact computation, which they call *Sephiras haomer*, from *Levit. 23. v. 15. 16.* but they begin to number the next night after Easter, when the staries arise, and they use this short prayer. *Blessed art thou O Lord our God. Lord of all the world, who hast sanctified us by thy precepts, and hast commanded us to number the dayes of the harvest, and this is the first day, and thus they go forward untill the seventh day, and then they annex to this prayer this is the seventh day, which makes one week and one day: and so they continue untill*

untill the forty ninth day, which is the vigill of Pentecost. This account must alwayes be made by them, standing as the Rabbins have commanded. But because they can no longer keep this Feast as the Law commands them, therefore they pray God every day that he will restore *Ierusalem* and their Temple to them; (for then they will keep this Feast as they ought to do, with all oblations which the Law enjoyned them,) in these words. *Let it be thy will O Lord our God, and the God of our Fathers, that the house of thy sanctuary may be quickly builded in our dayes, and give us our portion in thy Law.* They write moreover, that God commanded them to number the dayes to the Feast of weeks, or harvest, because all of them at that time, whilst they were in their own country, were employed with many businesses of the fields, and they all provided themselves for the harvest, and so they might easily forget the Feast, and not go to *Ierusalem*, and there offer the first fruits, as by law they are commanded. *They write, that the parable is taken from a king, who entereth into a city, wherein a Prince is held captive, who desireth to be set at liberty by the king: but the king answereth, after a certain number of weeks thou shalt be freed, and I will give thee my daughter in marriage; then the captive begins to number all the dayes, weeks, and hours, untill the day come the king had set down. So God dealt with the Israelites when they were kept captives in Egypt, he spake thus to them, I will bring you out of Egypt with a stretched-out arm, and from Easter you shall number seven weeks, for then will I give unto you for a wife, my daughter, that is, the holy Law. (The Jews soon forsook this wife, and polluted themselves with foul adultery, as Moses and all the Prophets complain of them.) Women are not bound to number those dayes after the manner aforesaid*

foresaid, because this precept is bound to a certain and a determinate time, and women are free from the observation of all such precepts.

Traſt. de Sabbatho. 8. circa finem.

They make holy-dayes for 2. days at Whitſontide.

They ſtrew all things with freſh boughs.

They eat Milk-meats.

Ex. 24. 5.

The day before Penticoſt no man will ſuffer a vein to be opened, for they write in their Talmud, and their books of Ceremonies, *That this day a moſt boiſterous malignant wind aroſe, called Tavoath, that is a deſtroyer and a hangman, and which ſhould have deſtroyed all Iſrael, if they had not with a willing and contented mind received the Law which was given the next day.*

At Whitſontide alſo they keep two dayes holy, being uncertain of the true day, as I ſaid before concerning Eaſterday. They uſe not many ceremonies, & that chiefly by reaſon of their oblations: they take the Book of the Law twice out of the Ark, they call five men, who read ſome Chapters and ſtatutes concerning oblations; which were wont to be offered at this Feaſt. But for memory of the Law received, they deck their houſes, ſtreets, and ſchool with green hearbs, their windows are ſet with green boughs, they weare green garlands on their heads, becauſe all things were green on Mount Sinai when the Law was given:

They eat alſo many kind of milk meats, as waſers and Tarts, and many more ſuch things made with milk, becauſe the Law they received that day was white, pure, ſweet like to milk. Amongſt the reſt, they make one high thick waſer and that ſevenfold, which they call the *waſer of Mount Sinai*, in Memory of the ſeven Heavens God went from Mount Sinai unto: yet every man muſt be provided alſo with good wine, and fiſh. *For a Table without fleſh wanteth mirth.* But it is ſaid in this feaſt, *Thou ſhalt rejoyce before the Lord, thou and thy Son and thy Daughter, &c.*

But what ſaid the Prophets concerning theſe pious Jews to whom the Law was given for a bride and a wife. *The earth is defiled under the Inhabitants thereof, becauſe they have tranſ-*

transgressed the Laws, changed the ordinance,
 defiled the everlasting Covenant, also saith God
 by Ezechiel, 22. 26. her priests have violated
 my Law, and have prophaned my holy things.
 Saint Stephen saith, You stiff-necked, and uncir- Acts. 29.
 cumcised in hearts and ears, you have allwaies
 resisted the holy Ghost, as did your Fathers, so do
 you, who have received the Law by the Ministry
 of Angels and have not kept it.

CHAP. XVI.

How the Jews keep the Feast of the Taberna-
 cles.

THE third solemnity for which the Jews must **Feast of Ta-**
 come once a year to Jerusalem is the Feast **bernacles.**
 of Tabernacles as it is written in Deuteronomy. Deur. 16. 16.
 Six times a year shall all thy Males appear be-
 fore the Lord thy God, in the place which he
 shall chuse, in the Feast of unleavened bread, the
 Feast of weeks, and in the Feast of Tabernacles.
 God commanded to keep this Feast, from the fif- **Levi. 23.**
 teenth day of the seventh Moneth, according to
 the computation of the year of Festivalls, which
 begins, as I said from March, and so the seventh
 Moneth falls upon September, and from seven
 is so called by the Latins, otherwise this Moneth
 amongst the Jews, according to the calculation
 of years is the first Moneth, as I shall shew more
 at large afterwards

The end and scope was, that the Children of **The end and**
 Israel should weigh and consider with them- **scope of this**
 selves Gods fatherly care, how he preserved the **Feast.**
 people of Israel not without a miracle fourty
 years in the wilderness, without houses to dwell
 in; as it is written: and you shall dwell in Tents
 seven daies everyone of the race of Israel shall
 remain in Tabernacles, that your posterity may
 learn,

learn that I made the Children of Israel to dwell in Tents, when I brought them forth of the Land of Egypt.

How the
Tents were
formerly
made.

Lev. 23. 40.

Nehem. 8.
15.

The Tents were formerly made of fair green boughs, as are all olive branches and myrtle Trees, all such trees as bear Pine Apples, and the like, which flourish long by reason of their oily substance, as is plain by these words, *you shall take unto you the bough or goodly Trees, branches of Palme Trees, and the boughs of thick trees, and willowes of the brooks.* This is something more apparent by the words of *Nehemiah*, and they shall proclaim in all their Cities and in Jerusalem, saying, go forth into the Mount and fetch olive branches, and fine branches and myrtle branches, and palm branches, and branches of thick trees to make booths. so the people went forth and brought, and made themselves booths &c. Hence we may see that in old time they made booths of such boughs, to dwell in for eight daies; and that they used more kinds than those four mentioned in *Leviticus*, adde to this that in *Nehemiah*, here is no mention made of the willows of the brooks, which they used only to fasten together the boughs of their booths; and truly all may easily understand that such kind of buildings must have bands to bind & fasten them together, wherefore the Jews are in a mighty error at this day, who sticking only superstitiously to those four kinds spoken of by *Moses*, use those not to make their Tabernacles of, but turn them to a far different use, as we shall shew by and by. There is a vast Tract in their Talmud concerning this Feast, how it must be rightly kept and observed; how the booths must be builded; how those four kinds of boughs must be employed; they dispute most subtilly as they are wont to do concerning outward ceremonies, being but little mindfull of preparing their hearts unto God; and though in this Feast they mumble

The Superstition of the Jews.

many Prayers, yet you shall perceive more integrity or sincerity in them; they make so much in saying their prayers, as if one should speak a thousand words at one breath, and it is held a chief practise amongst them.

The Feast lasteth eight dayes, wherein the two first dayes, and the two last dayes are Festivall dayes, but the dayes betwixt are only half-holy-dayes. The fourteenth day

about the evening they come to their Synagogues, and according to the order set down in their books of rites and prayers, they pray and sing until midnight, then they go to their Booths made of boughs, then the Father of the Family repeateth a prayer, and consecrateth the Feast and the Booths, he giveth God thanks, that he chose them before all Nations, exalted and sanctified them, and enjoyned them to dwell in Tents. After that they sup in their Tabernacles, and are very merry. They should also stay all night in their Booths; but now a dayes that is to great inconvenience for them, by reason of the cold and moistures of the Country, and other things that are grievous and troublesom for them. Wherefore commonly they go home and sleep, in their ordinary chambers, and they find that to be best for them. On the 15. day, early in the morning they return to the School, they sing and pray much, but not from their hearts. But when the Chanter commeth to that short prayer; *Lord give peace, &c.* they all take a bundle of boughs in their right hand, of Palme tree, olives, and willow boughs of which we read in *Leviticus*, but in their left hand they take a Lemmon; (namely the fruit of the fairest Tree, as it is in the Text;) and they say: *Blessed art thou O Lord our God, Lord of all the world who hast sanctified us with thy precepts, and hast commanded us to carry a bundle of boughs;* and saying this, they shake the bundle so, that they make a great

This Feast lasteth 8. dayes.

A bundle of boughs.

Shaking the bundles.

noyse,

O fearfull
Divell.

Kad. Hakke-
mah p. 155. 2.

Ivan. 7. w.

Isaiah 64. 4

chp. 35.

noyse, according to that the Scripture saith, *Then shall all the trees of the wood rejoyce.* Then they stretch forth the bundle thrice before their face Eastward, thrice toward the South, thrice backward over their shoulders toward the West, thrice on their left side toward the North, lastly thrice upwards & downwards; like as a Master of defence shakes his quarter-staffe; then they proceed to the rest of their prayers, then they shake their boughs again, shewing thereby that they have Mastered all their sinnes, and that the D. vell is sore affrighted at these boughs that he feareth and dare not accuse them for sinnes any more. Presently from hence one goeth and fetcheth the Book of the Law out of the Ark, and layeth it on the Pulpit, and they all go about the Pulpit with their boughs and pomegranates, and that for all those 7. dayes in memory of that the Children of Israel went seven times formerly about Jericho, whereby the walls were forced to fall down at last. Whence also they greatly hope, that the walls of the Roman Empire shall fall at last, & the Jews shall become Masters of the Christians, as Rabbi Bechai writeth expressly. *The going about the Pulpit now adayes, in the Feast of Tabernacles, is a signe and a token that hereafter the walls of Edom shall fall down (that is of the Roman Empire) and that all the Idumeans shall perish, and be thrust out of this world, as Daniel foretold of the fourth beast, which betokens the Roman Empire.* In these words. I beheld till the beast was slain and his body was destroyed, and given to the burning flame, then shall Sion rejoyce, Jerusalem shall be glad, which are called desert; as it is written, *Sion is made barren Jerusalem is made desolate.* And the Prophet Isaiah saith elsewhere, *Thy holy Cities are a wildernesse, Sion shall rejoyce Jerusalem shall be glad for the revenge which shall be sent upon Edom (that is) the Roman Empire, as it is written, she that is*

waft

wast and desolate shall rejoyce and the desert shall be glad.

Thus far Rabbi *Bechai*, whence you may see, how well they are animated against Christians at this Feast. But in their Books of Prayers they proceed farther, whilst they beg of God by prayers that he would finite us as he did once the first born in *Egypt*. as you may see in the prayer, that begins thus: *Smite our enemies as thou smotest the first born of the Egyptians, and presse them down, &c.* here by their Enemies they understand no others then those that they are Captives under. But of these matters, and many more like unto these we will speak God willing in a peculiar Tract.

In Mach. so
printed at
Cracovia.

From this first shaking of their boughs they fall to their prayers again, and then they shake their bundle sometimes a new, they bring the two volumes of the Law out of the Ark, and they read something out of them with much pomp but small attention, the day following they keep holy the same way as they did the day before, not according to the prescript of the Law & Gods Commandment, but because they are doubtfull, and cannot now know or count exactly, which is the 15 day of *September*, wherefore they keep two daies holy in stead of one. At night every Father of a Family repeats a short prayer whereby he separates the feast day from half holy daies, and he gives God thanks that they have kept the Feast so well.

The four following daies are but half holy daies; they pray and sing much again, and every day with much pomp they shake their boughs. If the Sabbath falls on this day they read amongst the rest a part out of *Ezekiel* concerning the terrible war of *Gog* and *Magog* who shall be killed hereafter in this Moneth, but they shall be set at Liberty and brought home to their own land.

The

The seventh day is again holy, and they call it, *Hafchana rabba*, that is, *help with greatest help*, for they desire most present and strong help from God against their Enemies, and they pray for a prosperous and plentiful year, for the first day of this Moneth is indeed their new years day, according to which they use to reckon their years, some early in the morning before it be light, wash themselves in hot or cold water, and go to the Schoole, they light many Candles, they sing & pray stoutly, and with great state they draw forth seven books of the Law out of the Ark (In *Poland* they bring forth all, and were there seven thousand, yet the Ark must be emptied) they lay them on the Chair, they compass about the Chair seven times with fresh boughs in their hands of willow Trees, and every turn they put one book of the Law into the Ark.

How by the
Moon beams
they know
what will
happen to
them.

Here *Ramban*, *Rakanat*, *Bechai* & many more Rabbins write on the 14 of *Numbers*, that God this seventh night sheweth by the Moon the events of the whole year. namely at night they go to the beams of the Moon, some only with their heads bare, others only with their shirts on, or else stark naked, wrapped in the sheet of the bed, which they let fall, and they stretch forth their hands and arms, if any one in the shadow wants a head, it is a sign he shall be in danger of his head that year, or he shall die, if a finger be wanting the death of a friend is fore shewn, if the right hand, a Mans son, if the left hand his daughter shall die.

Num. 14.
9.

If he see no shadow at all, let him make ready a fair to pay to *Charon*; for there is no hope that he can escape death, and if he will take a journey he shall never come home again, &c. The Rabbins prove this out of these words in *Numbers*, *Their shadow is departed from them*. But at the end of this history, in *Gemara* we read that he is a Jew neverthelesse who doth not view him

himself this night at the beames of the Moon, they write further, that God doth conclude and determinate this day, how much it shall rain the whole year following, and so whether the year shall be fruitfull or barren, or whether there shall be a death of Corn, or fire in the Land, hence they conceive very many prayers to desire God to send fruitfull rain.

And this they say is the cause why God sheweth them by the Moon beams.

How much meat will be needfull for the Living, and for those that shall dy, for if they must dy provision groweth dear, for when a barren year is & corn riseth, but a few can be maintained. After noon they prepare their stoves and houses again, yet they sup at night in their booths, then they go home and sleep in their houses.

The 8. day also is holy according to the Law, and it is strictly observed by them, and they call it the 8. day of Detention, as if a man should banquet with a friend seven dayes, and for greater friendship, he should be desired to stay the eighth day also. About Noon they dine yet in Tabernacles, but they now abstain from their ordinary consecration, they bring their unclean and impure pots into the Tabernacles, and so they do all other vessells, and so they make their Tents common and prophane, that they may have the more cause to go home from them, for at night they go home to their houses. When they go forth of their houses some there are that say. *Let God grant that the next year we may so dwell in the Tabernacles of Leviathan*, by which words in my opinion, they desire in time to come to eate with *Messias* their King the great Fish *Leviathan*, whereof we shall speak more at large afterwards.

For that for these seven dayes they ought to eat and drink and remain in Tabernacles as in their own houses, they write in their books of

customs that this is done in memory of the cloudy pillar under which they passed out of *Egypt*, for they say that was like to a Tabernacle, and that it did defend them from the arrows and the stones which the *Egyptians* shot after them in abundance, but the *Israelites* under that cloud were safe from all naughty aire, and trouble some heats.

Though they came forth of *Egypt* on the 15 day of *March*, yet they say that God commanded, that not in *March*, but in *September* they should live in Tents, for it could not be a peculiar precept and Feast from God if they were to dwell in Tents in *March*; for at that time every one makes a Tabernacle for himself, whereby he may defend himself from the heat of the summer, but in *September* every one comes out of Tents into Stoves, therefore it is known by the very meanest sort of people that the *Jews* in so hard a time dwell in Tabernacles by reason of an especial command from God.

The place of
the Taberna-
cles and the
ornaments of
them.

These Tabernacles must not be set up in a stinking or unpleasant place, (hence is that pleasantness of dung, and sweet smell of the *Jakes*, which at *Francfort* spreads it self through the Village of the *Jews*, which is a more present remedy against the fainting of the spirits then any odours of the *Arabians* and the *Sabians*) also they must be built in the open aire, not under a gallery or under a house; and all must sit under them in the open aire, nor must they shut their doors whether it rain, or blow, the building must be made of only green boughs, not with boards or such like things, and they must be compacted so thick that star light may not be taken away, the richer *Jews* do also hang them with Tapistries, but so, that they must not be for walls, above all so they bind goodly fruit to the roof of the house, as Oranges and Lemmons, sometimes they use gourds only, because they are dearer then that every one can procure them.

The women, the servants and the Mayds are not so strictly bound as the men are to dwell in these Tabernacles, for precepts, as we often said, that are bound to certain time, women are not obliged to observe them.

They must not fly out of their Tabernacles either for cold or rain; but if too great rain fall, they may soberly and modestly go forth of them; and they must think with themselves that God is angry at it, and will not that his command shall be then observed by them; as a Master, for whom the servant hath poured out wine, takes the Cup hastily and throweth it at the face of his servant, &c.

Moreover, what we read in *Leviticus*, They *Lev. 23. 40.*
shall take the fruits of faire Trees and palme branches: &c. without doubt the word *וְהָיוּ* doth not signifie here the fruit of Trees, but is taken for the boughs, either with fruit or without fruit.

The Tabernacles were to be made of such Lemmons boughs, as it manifestly appeareth by the words of which they *Ezra* we quoted before. But the Jews wiest the use at this words to a Lemmon, called by them, *למון*, and Feast. which sheweth their superstition; they hold fast to these four which are reckoned by *Moses*, They write many and wonderfull and ridiculous matters concerning them; nor do they use them to the building of their Tabernacles, but only on that fashion which I shewed a little before. They fetch lemmons from *Spain*, as also boughs of the Palm-tree, Olive and Myrtle Trees. Every year 16. Jews go thither, and bring as much as they can from thence, and then they disperse them through all *Germany* wheresoever the Jews reside. I saw this Autumne a lemmon sold for four Franks.

Great secrets ly hid in those four kinds; as for example, the branch of the Palm-tree noteth out the false Jews; for as a Palme-tree is fair and

beautiful, but it beareth fruit that hath neither taste nor smell, so are the *Jews*, who have the Law indeed but they bring forth no good fruit in their works. *Lemmons* are an Embleme of just and religious people, for this kind of Apples are fair and beautiful, and of a most pleasant smell, so also they are godly that have the Law, if they bring forth good fruits and keep the commandments. The *Myrtle Trees* smell sweet indeed but they bear no fruit; so are some, who though they have not the Law, yet they bring forth good works. the boughs of willows are an Embleme of wicked Men, who want the Law, and good works also, like willows, which neither send forth any good fruit, &c.

This last they understand of Christians, who want the Law and the word of God, for the Law was given to the *Jews* alone, and therefore Christians, if faith may be given to the circumcised, can do no good works, wherefore Rabbi *Bechai*, in the Book which he entituled a *measure of meal*, saith, that these four kinds point forth the four Empires of Babylon, Persia, Greece, and Rome.

cup. Lulabh.
cp. 4.

ap. 1. f. 31.

I will conclude with this description of those things which are continued in the sacred stories of the *Talmud* concerning the commandment of the Tabernacles. In the Tract of Idolatry there is a speech that at the last day God will speak to the Nations of the world. *Whereby he will approve the Jews to be just and righteous, because they have kept the Law; but will condemn the Nations for they are wicked and unjust, because they neither had a Law, nor have they kept the Law. then the Nations, (that is the Christians and all that are not Jews) will except; Lord of the world, give us yet a Law from the beginning to the end, and we will also keep it. But God will answer, O fools do you not know the Proverb, he that works the day before the Sabbath, he shall have*

have something to eat on the Sabbath, & he that will not work shall fast on the Sabbath? yet I have one small precept of dwelling in Tabernacles, go to observe that, presently they shall all make hast, and make themselves Tabernacles, one upon the top of his House (as in elder times when their Houses were built flat and not sharp as they are now.) another in his Garden, and so shall they also dwell in Tabernacles, but God shall gather into one the heat of the Sun for three moneths, namely from the summer solstice, to the equinoctiall in Autumn, and the sun shall beat so hot and vehemently on their necks from God that none of them shall be able to endure the heat: whereupon the Nations being angry shall tread their Tabernacles under their feet, and shall go out of them with high indignation, and will break forth into these words. Let us break their bonds in sunder, and cast their cords from us, then shall the Lord laugh at them and mock them, as it is written, he that dwelleth in Heaven shall laugh, the Lord shall have them in derision, wherefore Rabbi Isaac saith, that God never laugheth but only that day. This is out of the Talmud, in which story one may see how the Jews please themselves and would perswade God also that they alone are his dear holy people who only can keep the whole Law, and all Gods commandements: but that Christians and all other Nations are damned, Gods curse and laughing-stock. But I pray with what praise did God extoll them by his Prophet Ezechiel, for their keeping of the Law?

Psalm. 2. 3.

I caused them to go forth of the Land of Egypt and I brought them into the wilderness, and I gave them my statutes and shewed them my Iudgements, which if a Man do he shall live in them, but the house of Israel rebelled against me in the wilderness, they walked not in my statutes, and they despised my Iudgements, which

Ezek. 20.
10.

if a Man do he shall even live in them, and my Sabbaths they greatly polluted.

CHAP. XVII.

Concerning the Feast of the New moon.

Orach, Chai-
im. num.

417⁶

Feast of the
new Moon.

Num. 28.
ii.

The way of
keeping of
holy days

Orach, Chai-
im. num.
419. Num.
10. 10.

Hitherto we have shewed how the Jews behave themselves in the three most solemn Feasts: it remains to come to their other Feasts and holy daies, which all of them were wont to keep in the place where they dwell, and first of that Feast, which how many moneths they keep it, shall be declared by us.

The first day of every new moon was of old time, holy: wherefore God commanded that a singular oblation should be offered to him the first day of every new moon, as we read in *Numbers*. But now a daies the Jews keep it but half holy day, as for Labour they are indifferent, yet they write that these holy daies were ordained rather for women then for men, so that women must abstain from all work, because in the new moon they refused to give their golden ear-rings and Jewells to make the golden Calf: and on the other side they brought willingly all their rings, bracelets, and chains to build the Temple which was built in the new Moon in *March*.

The day before, the Jews who will seem more holy, prepare themselves by fasting, and pray to God for a happy new moon, in the morning they go to schoole, and they adjoyn some peculiar prayers (which they call *Musaphin*) to the prayers they use on other daies, at Noon they dine sumptuously, for they say they are commanded to sit long at the Table, and to feast joyfully as we read: *in the day of your gladnesse and in your solemn daies, and in your Moneths, &c.* and that they may sit the longer, with playing at

Cards

Cards they spend the day, and night almost, they
rejoyce, and seek for all occasions of mirth.

Want of the Moon they hold for an ill sign, Liber Chafa-
and think it pretends some very ill luck from dim. num.
their Enemies; therefore on such a day they com- 66. 230.
monly afflict their souls by fasting, and pray to
God to keep them from their Enemies.

When the Moon is some daies, at least 3 daies How they
old, at Night, when they can see the Moon, they consecrate the
meet in a Garden or in some open street, and new Moon.]
looking stedfastly on the Moon, they stand up-
right, and consecrate the Moon with this follow-
ing prayer, which is rehearsed by one of the most
learned and excellent Rabbins, the rest following
his words after this manner, *blessed art thou O*
Lord our God, Lord of all the world, who by the
word and by the breath of thy mouth hast made
the Heavens and all the hosts thereof; and hast
set them laws and seasons, that they may per-
form what thou commandest them, and not
change it, but gladly and joyfully conform them-
selves to the will of God their Creatour, who is
the true work-master, and all whose works are
true, he commanded the Moon to be renewed,
which renewing is a most beautifull Crown and
ornament, to all those that are in their Mothers
womb (that is to the Israelites, who are so cal-
led by the Prophet Isaiah) who shall be renewed Isa. 46. 3.
as the Moon, that they may praise and magnifie
their Creatour, for the name of his most mighty
and glorious kingdome: blessed be thy Creatour:
blessed be he that made thee, blessed be the
Lord, blessed be he that formed thee. Here
they thrice caper towards Heaven the high-
er the better; and thus they say to the Moon.
As I leapt towards thee and cannot leap so high
to lay hands on thee, so no enemy of mine can
hurt me, or do me evill. (here they stand still a-
gain, and they thrice repeat these words.) Fear
and dread shall fall upon them, by the greatnesse
H 4 of

This is a-
gainst Chri-
stians.

of thine Arm they shall be as still as a stone, let them be silent as a stone, in the greatnesse of thine arme let fear and trembling fall upon them. Then the one turns himself to the other, and saith, Peace bee unto you, and the rest answer, Peace be unto you also and to all Israel. Amen. Many reserve this consecration for the Sabbath of the new Moon: for when they have celebrated that with joy, and have consecrated it with their blessing, when it is over, forthwith in their new Sabbaticall vestiments they go out to honour the new Moon, they consecrate it, and receive it with joy.

A discourse in
the Talmud of
God and the
Moon. Chol.
c. 3. p. 60.

And since I treat here of the Moon, I cannot forbear, but I must set down that notable discourse between God and the Moon, as I find it in their Talmud, the words are thus; Rabbi Simeon the sonne of Pazzaij taught this; the writing is extant, and God made two great Lights: it is also a little Light, and a great Light; the Moon said unto God, O Lord of all the world, can two Kings bear rule under one Crown? God answered, be gone, and grow less; the Moon replied, O Lord of all the world, because I have spoken right & just before thee, wherefore must I grow less? to whom God said, go and rule by day and by night; the Moon said what honour and dignity will all that be? what can a Candle do good at Noon-day? God answered, go thy way, the people of Israel shall make their accounts for dayes and yeares by thee; the Moon objected, that also is impossible, for they must count their Solstices and Equinoctials by the Sunne as it is written, and they shall be for signs and for seasons, for dayes and for yeares. God said farther, go, and the just shall be called by thy name, as James the lesse, Samuel a little one, David a little one, but when God saw that he could not please the Moon, nor quiet his mind, he said (for so it is in the Venetian Copies, as also Rabbi

Bechai

Bechai
of Nun
change
because
that fo
said, a
offered
said, fo
cording
Jews)
piatio
Moon.
mult be
chief
that the
quall i
at first
when t
gainst
God n
Light
all her
wards
Light
but wh
mishm
done,
oblaci
Rabb
know
fin.
ning
pains
diver

Bechai quoteth it in his Exposition on the Book of Numbers: but that in the examples at Basil is changed;) offer a propitiatory oblation for me because I have made the Moon lesse, and this is that for which Rabbi Simeon the son of Lakis said, ah how different was that Goat which was offered on the new moon, concerning which it was said, for an oblation for the sinnes of God, (according to the blasphemous interpretation of the Jews) that is, God said, that Goat shall be a propitiation for me, because I have lessened the Moon. So far the Talmud. Now how these things must be understood, the Rabbins are at odds. The chief of the ancient Rabbins were of opinion that the brightnesse of the Sun and Moon were equall in the Creation, and therefore it was said at first, and God made two great Lights; but when the Moon began presently to murmur against God, and would rule in heavens alone, God made her lesse, and deprived her of her own Light, and commanded that she should receive all her Light from the Sun, therefore it was afterwards set down, a great Light and a small Light, when at first they were two great Lights, but when the Moon complained of her great punishment, God repented him of what he had done, and commanded that every new Moon an oblation should be offered for his sin. Yet many Rabbins have rejected this as Blasphemy, acknowledged that God is just and free from all sin. Wherefore in searching out the true meaning of these words they have long taken much pains, and have expounded the word לְךָ for me, diversly, as you may see in Rabbi Bechai.

R. Bechai,
num. 28. 15.
In Parascha
Pinchas.

Gen. 1. 16.

CHAP. XVIII.

How God presently as the Year begins passeth Judgement on the sinns of the Jews, how the Jews prepare themselves for the Feast of the year beginning.

IN Medrasch, we read, *In the beginning of the year, (which begins on the first day of Tisri, or September, namely upon the new Moon in September,) when the great Sanhedrim sat at Jerusalem, and the Fathers decreed, that they should celebrate the Feast of the beginning of the year, on this or that day, forthwith God also gathered a great Councell of Angels, and speak thus unto them, go and ask whether they have decreed on Earth the beginning of the new year? The Angels therefore passing from heaven, when they were certified by asking what the Synhedrim had decreed, then, returned answer unto God, that the beginning of the year was put off to such or such a day of the year, How God appointed, sat on his seat to judge the world; as it is written God went up with a noise, the Lord with the sound of the trumpet. The Judges seats were set, their cushions laid, The Books of Judgement were opened and a great Councell of Angels sat before him, as it is written, I behold from the throne were cast down, and the Antient of daies did sit, &c. Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him, The Judgement was set, and the books were opened. Thus far out of Medrasch. This elegant history. as I think was founded on the Talmud where we read Rabbi Jochanan said, when the year begins, three books are opened, one for those that are come to the top of wickedness, another for those that are righteous, and a third*

Psal. 47. 6.

Dan. 7. 9, 10.

Traſt. rosch
baſchanah c. 1.
p. 16. the
book out of
which men
are judged.

middle men, (that is, such as have done as much good as hurt, and their good and bad works are equal) these that are perfectly righteous, are straight written down for life; perfectly wicked for death. But the case of middle men is differed unto the day of expiations, that is the tenth day from the Calend of the year) if these do well again, and repent mightily, so that their good works exceed their bad works, it is well, but if otherwise their bad works overweigh their good works, they are forthwith set down for death. Here said Rabbi Aben, where find you this in Scripture? He answereth, the prophet David intimateth as much by those words, Let them be blotted out of the book of the Living, and let them not be written down with the righteous. Let them be blotted out, by these words as the book of wicked men described, The word of the living signify the book of the righteous, And these words, let them not be written with the just, are meant of the book of middle men. Rabbi Ishman the son of Isaac said, to this may be referred what the Scripture saith elsewhere. Forgive them their sins or if not blot me, I pray thee, out of the book which thou hast written. Blot me out, signifies the book of the wicked, out of thy book signifies the book of the righteous, which thou hast written, That is the book of middle men. Thus far out of the Talmud. These things in their book of Customs are thus explained. From all ages say they, we have received by tradition from our fathers that God Almighty created the world in Autumn with the first man in Paradise, wherefore it is not just and equal that the year being ended God should call man to an accompt how he had lived the whole year and so should pay him his due reward, for his good or for his bad works, but God puts off this due reward unto the year following, and he payeth it thus: Some sins God punisheth in this world, and some in the world to come: The same way he proceeds with good works, some are rewarded here, and some hereafter: Now if a man have sinned the whole year, and be wholly stained and polluted with the spots of his sins, but hath done some good work also, all these things come before God the first day of the year, and are put into the ballance, both therefore, as well bad as good works being equally weighed; if God thinks fit to reward a man for his good works in this world, he is called

Pa^l. 69. 27.

led just, because his sentence came forth joyfull and prosperous in this world, and so he is written into the book of the Living, that is, he shall either live the next year, or shall get great riches and honours. So a pious and just man, who through the whole year hath done many good works, yet in the mean while hath committed some small sins, if God think fit to punish him for these sins in this world, he is called wicked and unjust, because he falls in his cause in this world, and he is written in the book of the dead, that is, the next year he shall either dy, or else fall into poverty or diseases. Wherefore though some man be just in the next world, he may be called wicked and unjust in this world, because he is punished in this world as guilty, so he that is counted wicked and reprobate in the next world, yet he may be called just in this world, because he giveth him here the reward of all his good works. Ofttimes by one good work many sins are blotted out, and on the other side, by one sin many good works are lost, but all this is in the power and will of God. God can change, and translate the sentence of a sinner, deputed for death into the book of life, if so be that against the feast of expiation, that is, the tenth of Tisri, a man do heartily repent and bewail his sins: So a just man who in that space of time shall fall into a relapse, God can write his name into the book of the dead.

So do these miserable and blind Jews believe and write concerning God and his judgements and government of the world, and make him to be such a judge as they would have him to be. But the Prophet David taught far otherwise, when he was grieved for his sins, for so he saith, *Enter not into judgement with thy servant, because in thy sight shall no man living be justified.* Again, *If thou, O Lord, shalt observe iniquities, O Lord, whom shall we abide?*

Psal, 30.

Orach caim.
num 58.

They must
repent before
the new
year.

Wherefore because so sharp and vehement a question is made concerning their faults at the entry of the year, the Rabbins have appointed that a full moneth before they must begin their repentance, and live Godly. Wherefore the first day of August, which they call *Elul*, they begin to repent them of all the sins they have committed the whole year, and whosoever doth this diligently, and every day in this moneth,

thinks

books in his mind of all his sins before and after his
year, and repenteth for them, for at the holy Calends
the new year, when all must give up their accounts,
all be free from his sinnes. Hence the *Jews* in *Italy*
wont, from the beginning of this moneth and soo-
n to rise daily before it be light, and to *Seichos*,
that is, their Prayers, to desire mercy and pardon of
their sins, but the *Jews* in *Germany* are wont to rise
four dayes before the new year, before it be light
by their prayers.

When they come to school, for this whole moneth
morning and evening, they blow a Rams horne, not
any precept from *Moses*, but first in memory of
Moses, who when he went the second time into the
mount of *Sinai*, and fetched other tables of stone, he
commanded in the campe to be sounded with a horne,
and to be proclaimed, that he went up to the mount a-
gain, to fetch other tables of the Law, lest the people
should say as they had said, *Make us Gods that may go* *Exod. 32.*
before us, but as for Moses that brought us out of the
land of Egypt, we know not what is become of him. Se-
condly they therefore sound their horne, that all may
call to mind Gods judgements, and fear as it is writ-
ten: *If the Trumpet sound in the City shall not the people* *Amos 3, 16.*
be afraid? And by this fear they shall be moved to re-
pentance, as a King commands a Trumpeter to pro-
claim that all his subjects ready with their swords and
their armes, shall keep diligent watch, for that the e-
nemy is at hand: So also they have a whole moneth be-
fore, wherein they sound the horne, that they may let
the people know that the time is now, and therefore
they must repent, & arme themselves against sin their
enemy. But those that are the wisest of mortall men
the *Talmudists* write, *that this is done that Satan may*
not be deaf, and confound and perplexed. Since the
beginning of the year, wherein *Moses* commanded
expressly to sound the horne, cannot be known by
consequent it cannot appear in judgement against
them or accuse them of their sins. Hence is fetched
that which is read in *Jonathan* upon *Numbers 29.* Oh foolish &
ignorant *David* shall be to you a day of sounding, that you may
sound Satan by your sounding, who delighteth to
accuse you.

The day before the Calends of *Tisri* they rise sooner
then

The day before the new year what they do in the morning, then at other times. For they have very many prayers to repeat to desire pardon for their sins; and they use to say them all before it be light, that they may themselves not to be like Christians & other Nations who are wont in the vigills of their solemnities to ordain a fast: Yet he sinneth not who refrains from meat in *Germany* they almost generally eat before they give prayers, yet no man must so gorge himself, that he must say the *Selichot*, or those prayers with a full belly, especially because they are many to be repeated: hence it is that most commonly those prayers are said most swiftly without any stay at all, but a full belly is unfit for to say so fast, yet many of them fast, especially such that will seem more holy & sincere then the rest: and they say, it is a similitude taken from a King, who layeth a great Tribute on a City, and to levy that money he bringeth a great Army into the city: VVhen he cometh within ten miles of the City, the Senatours and chief of the place go forth to meet him, most gracious King we are in want of all means that we may pay this tribute unto thee, wherefore they most humbly beg for an abatement of their tribute, and the King remits a third part of it. But when the King is within five miles of the City, the Cit'zens of mean fortune do likewise come forth to meet him, they ask the same conditions from him, and he likewise remits to them a third part of the Impost. At last when he comes almost to the gate, the whole city goeth forth unto him, both young and old, and they present the same request unto him, with earnest prayers, then the King grants unto them whatsoever they desire. So God is King of all the world, and he discourseth with *Israel*, and he requireth that they shall satisfie for their sins. Wherefore the most holy and pious *Jews* impose a fast upon themselves the day before the Calends of *Tisri*, and God remits unto them a third part of their faults: Wherefore it is thought meet that all of them shall think well of themselves, and shall withdraw themselves from the base common people that they may fast, and by that means obtain some favour by prayers from God. After that for ten daies appointed for repentance, the meaner sort of people abstain from meat. Lastly on the day of Expiation (concerning which afterwards) every one keepeth fasting daies, and then God pardoneth them all their

faults

faults, and they are all discharged of their sins.

From the School and morning prayers, every one goeth to his place of buriall, whereby they intimate that unless God will shew them mercy, they are to be reckoned amongst the dead. Wherefore they pray that God would shew them mercy for the righteous and pious Jews merits that are buried there, and there they give many almes, that so the poor may provide good meat against the feast.

From noon the men take care to have their hair well cut, that they may be known from other nations that are long-haired, and let their hair and beards grow for sorrow. But we say they in their books of ceremonies, trust in the King, the King of all the world: surely he will have mercy upon us, and will pardon all our sins. Wherefore they go into naturall or artificiall hot baths or in some running water, or fish-pool, if the time of the year will suffer it, they wash themselves that the next day they may appear clean and pure before their Judge: They write farther, that certain peculiar Angels fly through the Aire, which are set over the world, and over men, and that come down upon this inferior world and so by the impure and corrupt aire, that breaketh out of the earth, contract some filthinesse, and that these must be cleansed in a fiery torrent called *Dinor*, which is spoken of by *Daniel c. 7.* and that they must consume all the filth and uncleannesse they have gathered in this fire before they dare attempt to praise God. If therefore the Angels are bound to wash and purge themselves, by how the greater reason are men bound to do it? every one of them repeateth the ordinary confession of their sins which they call *vidui*. That consists of twenty four words for the number of the letters of the Alphabet, and at every word they knock their breasts with their right hand. That they wash their whole body in water, and every one must bear witness for another, that they did all so bath themselves, where there are no publick cold waters, there every man maketh himself a pit in his celler or garden, or where he can with his best convenience.

In the evening they return to school, and they are at evening prayers untill night, at which time their fast beginneth, and they do receive and consecrate that with singular rejoycing.

Chap.

CHAP. XIX.

How the Jews celebrate the Feast of the beginning of the year.

New years
day.

THe first day of *Tisri*, is the beginning of the year politick, to which all instruments for publick contracts and civil affaires are directed; now they count their years from the creation of the world, and the last kalends of *Tisri*, they began to count five thousand years, whereby we may perceive how farre wide they are from the Christian account, for the difference is but two hundred and two years.

And though here be no mention made of the beginning of the year, yet by a certain and constant tradition of the Jews, the civil year began in this month: now this was the seventh month of the sacred year, the beginning whereof was in the month of *March*. It is chiefly called a Feast of blowing of Trumpets.

How they
keep it in the
Evening.

It is kept principally thus. Evening prayer being ended in the school, the feast is consecrated with a cup of wine and a peculiar short prayer, and they hold it to be a sign of a prosperous and fortunate year if they can get new wine to consecrate it with, and they say thou shalt be cronickled for a lucky year.

Sweet fruits.

This was therefore appointed, because they hope on day to be the head and Lords over all the Christians which they continually beg of God in their prayers. Also they feed willingly this evening on the best and choicest fish, meaning thereby, that their good works must multiply like to the fish in the water. But they must not be boyled in vinegar, for a llowre things are forbidden this evening. They use all kind of sweet fruits, as sweet almonds, figs, raisons, cucumbers, gourds, onyons, lupines, sweet and thick frumenty, and such like. By onyons is denoted the extermination and cutting of their enemies from the earth: for onyons, rather leeks, in Chaldaick are derived from a word which doth signifie to *cut away*: therefore after they have eat onyons they say, let those be cut off that hate us. At their frumenty which the Rabbins call *Silk*, let our enemies be taken away from among men. At almonds, called *t'marim*, let our enemies be consumed and blotted out. At gourds, called by them *kara*, let the decree of thy judgement be torn, and our enemies read in thy sight &c.

In the morning they go to the school sooner then is usuall, where they sing much and pray, and take out the Book of the Law twice, out of which they read some lessons, as *Ezras* indeed used to do (but after a farre different manner then the modern Jews,) to these they subjoyne another lesson out of the Prophets which they call *Haptarah*: after which some one of them gets up into a pulpit or some eminent place, sounding with a Rams horn thirty severall notes, some in an even, some in a broken tone; which if clear and loud, are looked upon as a pre-
 sage of a fortunate year, if dim and weak, a sudden sadnesse presently seafeth them, and they interpret it as an unlucky omen. So soon as he hath left blowing, the people with a loud voice answer, Blessed is the people that can rejoyce *Psal. 89. 16.*
 in thee (O Lord) they shall walk in the light of thy countenance. The reason why they use a rams horn is, for a memoriall of the ram which was offered instead of *Isaac*, which they will have to have happened on the first day of *Tisri*.

From school they return home to eat and drink. Here the Rabbins encourage them to be merry and chearfull, and think that God hath forgiven them their finnes.

From meat, both men and women, young and old betake themselves to some water, into which they cast their finnes, according to that in *Micah*, *Micah 7. 19.*
 He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their finnes into the depth of the sea. If they spy any fish, they take it for auspicious, and strait leap for joy shaking their clothes, that so their finnes may fall from them upon

*How the Jews celebrate the Feast of the beginning of
year.*

New years
day.

The first day of Tisri, is the beginning of the

IRREGU PAGINA

read in thy sight &c.

In the morning they go to the school sooner
is usuall, where they sing much and pray,
and take out the Book of the Law twice, out of

GULAR NATION

ous, and itraie leap for joy inaking their
clothes, that so their sinnes may fall from them

A a a

upon

CHAP. XIX.

How the Jews celebrate the Feast of the beginning of the year.

New years
day.

THe first day of *Tisri*, is the beginning of the year politick, to which all instruments for publick contracts and civil affaires are directed; now they count their years from the creation of the world, and the kalends of *Tisri*, they began to count five thousand years, whereby we may perceive how farre wide they are from the Christian account, for the difference is but two hundred and two years.

And though here be no mention made of the beginning of the year, yet by a certain and constant tradition of the Jews, the civil year began in this month; now this was the seventh month of the sacred year, the beginning whereof was in the month of *Mar*. It is chiefly called a Feast of blowing of Trumpets.

How they
keep it in the
Evening.

It is kept principally thus. Evening prayer being ended in the school, the feast is consecrated with a cup of wine and a peculiar short prayer, and they hold it to be a sign of a prosperous and fortunate year if they can get new wine to consecrate it with, and they say thou shalt be cronickled for a lucky year.

Sweet fruits.

This was therefore appointed, because they hope on that day to be the head and Lords over all the Christians, which they continually beg of God in their prayers. Also they feed willingly this evening on the best and choicest fish, meaning thereby, that their good works must multiply like to the fish in the water. But they must not be boyled in vinegar, for a llowre things are forbidden this evening. They use all kind of sweet fruits, as sweet almonds, figs, raisons, cucumbers, gourds, onyons, lupines, sweet and thick frumenty, and such like. By onyons is denoted the extermination and cutting of their enemies from the earth: for onyons, rather leeks, in Chaldaick are derived from a word which doth signifie to cut away: therefore after they have eat onyons they say, let those be cut off that hate us. At their frumenty which the Rabbins call *Sila*, let our enemies be taken away from among men. At almonds, called *t'marim*, let our enemies be consumed and blotted out. At gourds, called by them *kava*, the decree of thy judgement be torn, and our men read in thy sight &c.

In the morning they go to the school sooner then is usuall, where they sing much and pray, and take out the Book of the Law twice, out of which they read some lessons, as *Ezras* indeed used to do (but after a farre different manner then the modern Iews,) to these they subjoyne another lesson out of the Prophets which they call *Haptarah*: after which some one of them gets up into a pulpit or some eminent place, sounding with a Rams-horn thirty severall notes, some in an even some in a broken tone; which if clear and loud, are looked upon as a pre-
 sage of a fortunate year, if dim and weak, a sudden sadnesse presently seasceth them, and they interpret it as an unlucky omen. So soon as he hath left blowing, the people with a loud voice answer, Blessed is the people that can rejoyce *Psal. 89. 16.*
 in thee (O Lord) they shall walk in the light of thy countenance. The reason why they use a rams horn is, for a memoriall of the ram which was offered instead of *Isaac*, which they will have to have happened on the first day of *Tisri*.

From school they return home to eat and drink. Here the Rabbins encourage them to be merry and chearfull, and think that God hath forgiven them their finnes.

From meat, both men and women, young and old betake themselves to some water, into which they cast their finnes, according to that in *Micah*, *Micah 7. 19.*
 He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their finnes into the depth of the sea. If they spy any fish, they take it for auspicious, and strait leap for joy shaking their clothes, that so their finnes may fall from them

Levit. 16.

upon the fishes, who shall swim away with them, as the ram in the old testament, did bear upon him the iniquities of the people into the wilderness.

Some there are who write that this is done in remembrance of *Abraham*, who on the first day of the year, journeying to offer *Isaac* met with Satan, who presently turned himself into a great water, insomuch that *Abraham* waded first up to the knees, and after to the neck in it, and was at last in great danger of his life, but when he called upon God, he made him pass dry through the midst of it, as 'tis related in *Medrasch*.

At night they return to their feasting and joviality, and so celebrate the two first dayes of the new year in all imaginable security, mirth and pleasure, *Micah* 2. 11. If a man walking in the spirit of falsehood, do lie, saying, I will prophesie to thee of wine and strong drink, he shall even be the Prophet of this people. *Zephaniah* 3. 4. Her prophets are light and treacherous persons : her priests have polluted the sanctuary, they have done violence to the Law.

CHAP. XX.

How the Jews prepare themselves for the feast of Atonement, and offer a Cock for their sinnes.

FROM the beginning of the year to the tenth day in which they celebrate the Feast of Atonement, they call *The ten dayes of Repentance*, in which they fast and pray much, with great

great affectation of pietie, in so much that although God hath writ any of them in the book of Death, and destined him an unhappie year, they think he will now look upon his repentance, and good works, revoke his sentence, and restore him to the book of Life.

Every day in the morning they do thrice make their confession, neither doe they excommunicate, go to law with, or require an oath from any one &c.

The ninth day they rise early, go to the school, sing much and pray.

So soone as they return home all the males as well boy's, as men, take in their hands a Cock, the women a Henne, and those of them which are great with child both a Cock and Henne. Then each master of a family standing with his Cock in his hands, says out of the Psalmes *Fools because* Psal. 107. 17.

of their transgression and because of their iniquities are afflicted. Their soul abhorreth all manner of meat: and they draw near unto the gates of death. Then they cry unto the Lord in their trouble: he saveth them out of their distresses. He sent his word and healed them: and delivered them from their destructions. O that men would praise the Lord for his goodnesse: and for his wonderfull works to the children of men: And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoycing. And also Job 33. 23.

out of Job, If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightnesse. Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom (viz. the cock.) After this he goes about his work of atonement, striking the cock thrice against his head, and say-

ing at each stroke, *Let this cock be in change for me, let him be in my place, let him be an expiation for me, let death be unto this cock, but unto me and all Israel life and prosperity. Amen.* This he does thrice ; for himself, his sonnes, and the strangers that are with him, as the high Priest made atonement, *Levit. 16. 17.* Then he kills the cock, and binding hard the skin of the neck, his meditation is, that he *hath deserved to be so strangled: cutting the throat presently with his knife,* he considers that he hath deserved to *perish by the sword,* then flinging him against the ground, shews by that, that he is worthy to be *stoned.* Lastly, *roasting* it, by that he designs his acknowledgement that he hath deserved to be destroyed by *fire.* These four kinds of death doth the cock undergoe for the Jews. The iatrails they commonly fling to the top of their houses, out of charitie to the birds that they may participate something of their offering. But others say this is done by them, upon another account, namely, they think that their sinnes being internall, not externall, do therefore stick in the intrails of the cock, and the crows flying away with them, carry their sinnes too into the wilderness, like the scape goat.

They endeavour what they can that the cock they prepare for this offering may be white ; a red one they never use, looking upon it as already full of sinne, and therefore not able to receive theirs, because sinne is said to be red, *Isa. 1. 18. Though your sinnes be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.* now the white one they think is infected with no sinne, and so fittest to bear those of the Jews.

Antonius Margarita in his book of the Jewish faith, writes that some assert from tradition that an Ape is to be used in this oblation as being most like a man. The reason why they chuse a cock is, because *Gebher* in Hebrew signifies a man, and in the Talmudicall or Babylonish dialect, a cock: now say they, if *Gebher* sinned, *Gebher* is to be punished but because the punishment is too great for them to undergo, they think Gods justice will be satisfied, if *Gebher* (the cock) do suffer it. So do these blind and brutish people think to put a cheat upon God, and cast a mist before his eyes, by those tricks they deceive the devil with, as we saw in the foregoing chapter, making a cock appear to him to be a man; surely some judgement waits upon this horrid blindness. The like acute and subtle exposition we read in a book called the Tribe of *Judah*, written first in Hebrew, afterwards by the Jews themselves turned into the German tongue, and printed at *Crackow* about twelve years since, in which is contained a dispute between a Christian and a Jew, held before *Alphonsus* King of *Portugal*. When the Christian had brought many places relating to Christ the true *Messias*, and amongst the rest those words of the 22 *Psalm* v. 1. My God, my God, why hast thou forsaken me? at last the Jew answered, that the Scripture had that property as to bear severall expositions, but that that was the truest and best, which could be illustrated and confirmed by other places of it. But that there were many which would not suffer those words to be interpreted of Christ. Yet first, said he, give me leave to tell you what a wise and learned Rabbi sometime answered a King of

Lam. 3. 2.

Spain. Yesterday said he, I was angry with my cock because he disturbed me with his noise, so I struck him with my staffe, and drove him into a dark place, where he left crowing: but I did beat him every day so long till at last I did break his bones, and then put him into my pot, and covered it: but here happened a miracle, for his soul returned into him, and he began to crow again. And this is the sence of the twenty second *Psalme*, to which also that of the Prophet *Jeremiah* in the Lamentations is to be referred. *I am the man that hath seen affliction*, that is, The cock, which in the Talmudicall dialect *Gebber* (a man) *by the rod of thine anger*, that is, the staffe with which he did strike the cock. *He hath led me and brought me* that is, he did drive me away, *into darknesse, but not into light*, that is, into the dark closet, *he turneth his hand against me* this relates to his beating him in the closet, and putting him into the pot, *my flesh and my skin he hath made old*, he hath pulled it off, *he hath broken my bones*, he hath cut me in pieces, *He hath builded against me*, he hath put me in the pot, *He hath set me in dark places*, in the covered pot. *Also when I cry and shout, he shutteth out my prayer*, this shews said he, that he crowed after he was dead, &c. Hence it is plain what a mockery the Jews make of the Scripture, and that they are really possesse with that madness, blindness, and dulnesse of heart, with which God did by *Moses* threaten them. Hence also we may see their excellent workmanship, who can so easily make a cock a man, and a man a cock. I do verily believe if the Prophet *Isaiah* chap. 53. v. 2. had used the word *Gebber*, they would have turned that man, of whom the Prophet

phet speaks into a cock. But he calls him not *Gebber* but *Isoh Mach'ovos* a man of sorrows, and *Nibhsek Vachadal Ischim* the most despised and rejected of men. But what griefs and sorrows did he bear? Surely he hath born our griefs, and carried our sorrows. *He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.* Such a man as is here described, the stupid Jew refuses & prefers him rather that he can roast and be merry at the eating of. Certainly they will be but slowly healed by the wounds of this cock, and find from thence little peace and satisfaction to their consciences, which they sufficiently demonstrate on their death beds, when destitute of comfort they cry out. *Let my death be a satisfaction for my sins.* This is a slender consolation when they must be satisfied for, not with a temporall but eternall death. But thus the Jews by a just judgement of God neither can nor will perceive: let us go on therefore and see after what manner they prepare themselves for this feast of atonement.

If. 53. 3.

Having made this atonement with the cock they go to their place of buriall, and there pray and distribute their almes of as much as the cock is valued at. Heretofore they gave the cocks to the poor, but they murmuring that the rich gave them their sins to eat, they now redeem the offering with mony and make merry at the eating of it.

At noon they go to the water again, into which plunging themselves they wash away their sins.

Some in the mean while prepare candles which they do use the next day in school. In Germany they provide one for each man as the Cabalists taught

taught them, who found the numerall letters of the word *Ner* which signifies a candle to make 250. now the members of a mans body are 248, to which if two for the breath and the soul be added, they amount to 250. and therefore that word *Ner* denotes a single man. Women have four more then men, therefore they count it needlesse to light a candle for them. In other countreyes they prepare candles for the women also, and think it a great ornament to their schoole if the candles be numerous. The more superstitions of them have two of wax, one for the body the other for the soul bigger and of a greater price which they call *Neschamah*.

Towards evening they meet again in their schoole, to perform their evening, and night devotions.

If any of them are at enmitie they meet together and he which offered the injurie asketh pardon of the injured, which he ought not to denie, as God should forgive him his sins. If at the first request the injured remit not the injury, he that asked it takes two or three more along with him, and does twice or thrice urge him to it: if he then prevail not he takes ten and desires reconciliation, if the injured is still obstinate he then is never the lesse looked upon as free, and the injurie is esteemed no obstacle to the pardon which he hopes to obtain from God, for the sinne of an injurie to another is not remitted in the day of atonement, unlesse the parties be first reconciled. If the injured dy before the injurer has askt pardon, he takes ten men with him to his grave and there desires it in these words, *I have sinned against the God of Israel and against him that lyes here buried &c.*

They

They confesse their sins too, the one, to the other, least if any should happen to be choked at supper with a bone sticking in his throat, or otherwise he might die without confession. Which confession is performed after this manner. Both of them goe into a peculiar place of the schoole, which is assigned them, where one with his face towards the North, his back towards the South falls flat on the ground & the other with a leather thong gives him 39. stripes upon the back, while he in mean while confesses, and at every word beats his breast. He that whips him sayes out of the 78. Psalm. *But he being full of compassion forgave their iniquity, and destroyed them not: yea many a time turned he his anger away and did not stir up all his wrath.* This verse in Hebrew consists of 13. words, he repeats it three times, and at everie word gives him a lash, then he lyes down, and the other requites his courtisie by giving him at many lashes as he received. But they know how to favour one the others sides. This whipping they out of *Deuteronom.* call *Mal'kus*, where 'tis written. *And it shall be if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault by a certain number, forty stripes he may give him and not exceed, &c.* This was heretofore the civill punishment, as malefactors now among the Christians are whipt with rods without the city. But these words they expound not of fortie but thirtie nine stripes. I once askt a Rabbi why they omitted one, when the number 40. was expressly set down in the Law. His answer was that formerly they used a whip with three thongs of calfs leather, of which one was longer then the other two, that it might cling

Psal. 78. 38.

cling round the bodie, with this they used to give thirteen stripes, and if they had struck once more they should have given the malefactor two more then forty which was forbidden by *Moses*. The exposition of this place and the manner of punishment is at full described in their *Talmud*, but more prolixlie then this place will suffer. If the reader desire more concerning this subject, he may consult my preface to the illustrious *Mormans* before my book of Abbreviations. This punishment *St. Paul* affirms he did five times suffer, but questionlesse in a far more grievous manner then the Jews now inflict on themselves in their Synagogue.

From the schoole they hast home to supper which the women have prepared, where they eat the cocks and hens they did in the morning offer for their sins. Their Rituals speak expressely, *that it is as much the command of God: and as good a work to spend this evening in joviality as to fast the next day*. But this supper must be ended before sunset, for the Feast-day begins with the night. They put on their best clothes and over them a great and large linnen surplice which reaches to their shoes, and this is in token that they are white and pure from their sins, and like the Angels; for seeing they cannot on this day feast, they endeavour to do it what honour they can in the sumptuousnesse of their cloathes.

Isaiah 1, 2. *Hear O Heaven and give ear O Earth for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The Ox knoweth his owner and the Ass his masters crib: but Israel doth not know, my people doth not consider. Ah sinfull Nation, a people laden with iniquitie, a seed of evill doers,*

(the)

they have forsaken the Lord, they have provoked the Holy One of Israel unto anger they are gone backward. To what purpose is the multitude of your Sacrifices unto me saith the Lord.

Hos. 14. O Israel, return unto the Lord thy God; for thou hast fallen by thy iniquity. Take with you words, and turn unto the Lord say unto him. Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

C H A P. XXI.

Of the Feast of Atonement.

Concerning this Feast, you read thus in Leviticus. *Also on the tenth day of this seventh month, there shall be a day of Atonement, it shall be a holy convocation unto you, and you shall afflict your souls, and offer an offering made by fire unto the Lord. And you shall do no work in that same day: for it is a day of Atonement, to make an Atonement for you, before the Lord your God, &c. And ye shall afflict your souls in the ninth day of the seventh month at even from even unto even shall you celebrate your Sabbath.* The Jews therefore do now on the ninth day before night meet in the schoole, bringing their wax candles with them, which being lighted they begin to sing, and pray in a sad and dismal tone. The women also at home light candles in their stoves & chambers, which in some places they consecrate with a small benediction: they stretch out their hands before the candle and (as I already mentioned concerning the Sabbath) distinguish the Feast from the precedent. If the candles burn clear and

and bright they take it as an omen of life, happiness and remission of their sins : if they yield but a dim and obscure light , and the wax drop much they are very sad apprehending much ill to them, to be portended by it. They cover the floor with carpets, yet in some places, as at Worms, they only strow it with grasse, which they do either to avoid during their fine cloaths, being to lye much upon the ground in humbling themselves, or else Idolatrie, because it is written in *Levit. 26.* *Thou shalt not lay a stone pavement in your Land to bow down upon it, for I am the Lord.* Where he said ye shall afflict your souls, they interpret that chiefly of abstinence from five sorts of pleasure, first they must fast from even to even (yet commonly the fast lasts above 24. hours) all boys above twelve, girls above eleven years of age, all women that have been delivered of children above three days before, are bound to afflict their souls with this fasting. A sick man may have meat given him, if either he desire, or the physitian prescribe it. Secondly none of them must weare shoes, yet old and weak men are allowed to weare linen socks, or to stand in the schole upon a cushion. Thirdly none must use any oyle or sweet water for pleasure. Fourthly none must so much as dip their little finger in water, much less wash in the morning either face or hands. Yet if any one do ease nature, he has liberty to dip his fingers in water up to the knuckles: some use a wet towel to wash their hands, but it is dangerous, for it may happen the towel may be too wet, and a drop squeezed out upon the hand, which would be an outward work and an apparent violation of the feast. Fifthly they meddle not with their wives, much as to touch them, as if they were then married.

Before they begin their prayers this evening, they absolve all the most wicked and perjured, permitting the congregation to pray with them although they do not desire. This they ground upon the Talmud, which sayes, *Every publick fast in which there are not some of the backsliders of Israel is of no effect: for Galbanum though it is of a stinking and unpleasant smell, is nevertheless numbred among the sweet spices of the holy incense.* Three therefore of the chief Rabbins go round the School, and with a loud voice proclaim, *That they do give leave to the whole congregation to pray with the wicked.* That this may the better be done, the precentor presently goes to the desk in which the book of the Law is kept, and opens it, then sings a long and religious prayer, which begins thus, *All vows, compacts, and oaths, &c.* which words he repeats three times, and the third time with a stronger and louder voice then before. In this prayer they shew that all vows, oaths, promises, which the Jews have broken this year, are nulled, made void, and no more to be accounted finnes, and that for this reason, viz. that the wicked, and perfidious, as well as the pure, sincere, and religious among them, may as one holy congregation, pray to and praise God. (We may hence observe how much the oath of a Jew is to be valued, especially when given to a Christian.)

Afterwards they proceed and sing till it is late at night : some stay in the school all night praying, others go home to sleep, others sleep there. Those that are more pious • than the rest, and would perform a harder penance, stand all the feast long, day and night, singing and praying incessantly, insomuch that I have

have seen some stand seven and twenty houres in the same place.

Towards morning before it is light, they meet again in the school, where they stay all day; using much ceremony about the book of the Law: they fall often upon the ground, with their face covered, especially when they make confession, at every word beating their breasts with great zeal and fervour.

When it is almost night, the Priest, putting on his Talles, which is a course hair cloth, which was folded about his neck over his head, so as it may hide his eyes, blesses the people with the usual benediction as was commanded *Numb. 6.* Which while he pronounces, the people put their hands before their faces, not daring to look upon his hands, because the spirit of God rests on them during the benediction, as 'tis written *Cant. 2. 9.* *Behold he standeth behind our wall, he looketh forth at the window, shewing himself through the lattesse.* that is, God standeth behind the Priest, and looketh through the distances of his fingers, after this they sing one prayer more, repeating it seven times at the least, every time with a louder voice then other. They write that the divine majestie returns from hence into the seventh heaven, therefore they follow him with that celestially harmonie, and sweet musick, which they best know what it is that have heard their braying.

Before they go out, they again sound the rams horn before mentioned, in memory of the Jubile which did begin this day; others say in memory of the seven heavens which God opened when he gave the Law, that he might shew there were no other Gods in heaven but himself.

When the feast is quite finisht, a voice from heaven

heaven (say they) is heard to this purpose, *Goe, eat thy bread with gladnesse : for God has accepted all thy works.* Then they go home , some taking the ends of their wax candles with them, with which they distinguish the feast dayes from those which are not such, others, leaving them in them in the school all the year long, to be lighted at certain times. The more zealous maintain a candle burning night and day all the year, which they call *Ner Tamid*. At parting, they take leave one of the other in these words, *The Creator seal thee to a good year*, for all the books we mentioned are now sealed, and the sentence of God admits no change.

When they come home they are very hungry, having eat nothing for 28 houres ; they sit down therefore to supper immediately , and stay long at it, making satisfaction for their fasting the day before.

Neverthelesse the next day they go early to the school, lest the devil should complain of them and say, *Yesterday indeed they rose early because it was the day of atonement : but to day their piety is vanished, they lie in bed, and sleep untill it be late.* Ritual. p. 68.

In brief, this day of atonement they are so holy and zealous, that the devil himself would be forced to commend their pietie. Hence you may read in *R. Eliezer* this dialogue. *In the day* chap. 46. *that God gave the Law, the unclean spirit Samael spoke thus unto him. O Lord of the whole world, thou hast given me power over all the nations of the earth, but over Israel thou hast given me no power. God answered, In the day of atonement if thou find sinne in them, I will then give thee power over them, if not, I will not give thee power.*

power. Therefore they give gifts to Satan on that day that he may not interrupt their offering. But when *Samael* had on this day found the people of Israel without sinne; he said unto God, *Thou hast a people on earth like unto the Angels in heaven, for as they stand upright, neither eating nor drinking, and are at amity one with another, such also is this people of Israel in that day.* When God hears this from the evil spirit, he presently pardons their finnes, and hears their prayers. In another place 'tis said, that they give a gift to the devil, because they would blind his eyes he may not accuse them, for *Exod. 23. 8.* A gift blindeth the wise.

Isaiah 58. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their finnes. Yet they seek me daily, and delight to know my wayes, as a nation that did righteousness, and forsook not the ordinances of their God, they ask of me the ordinances of Justice, they take delight in approaching to God. Wherefore have we fasted say they, and thou seest not?

Ye shall not fast as ye do this day, to make your voice be heard on high. Is it such a fast as I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sack cloth and ashes under him? &c.

CHAP. XXII.

Of the feast of the gladnesse of the Law; and the distribution of Ecclesiasticall offices.

CONCERNING this Feast there is nothing in the Law, but it was instituted by the Rabbins

that they might rejoyce for the goodnesse of God, who hath permitted them one year more for the study and exercise of the law, and of his mercy granted them to finish the reading and exposition of it that day.

The books of *Moses* they divide into 52 sections, and read one each sabbath, so that the last is read the next day after the Feast of Tabernacles about the 23 of *September*. In their Talmud they describe the ridiculous and incredible mirth which the Priest and people had on this day, where no kind of dancing and musick was omitted; but it would be tedious here to insert it.

This day with a kind of procession they take all the books of the Law out of the desk, and read the first and last sections; with the books they dance round the pulpit, and with great ceremony afterwards put them into the desk again. The reason why they read as well the first as the last section is, to take from the Devil all occasion of accusing them, lest he should say unto God, *O Lord of the world, the Jews have indeed finished the reading of the Law, but will no more begin.* He who reads the last section is called *the husband of the Law*, he that reads the first, *the husband of Breschis*. The reason why they begin and end the Law the ninth day of the feast of Tabernacles, and not the first of the new year is, to deceive the Devil, that not knowing the true beginning of the year in which God Judges the finnes of the Jews he may not be present to accuse them.

While the books of the Law are out of the desk they place in it a burning candle, for it ought never to be empty; and this is as much as if they had not been taken out, for the

Law is called Light. *Proverbs 6. 23. The commandement is a lamp, and the Law is light.*

That the boyes also may partake of the gladnesse of this day, they sling apples, peares, and nuts among them; but their gladnesse is often impaired by their fits.

But because this day the reading of the Law is finisht, they renew all offices which belong to it: which they tell to him that offers most at the third proffer.

The first office proclaimed, is that of lighting candles in the schoole, the second, that of administering the wine consecrated for the sabbath, and other feasts: for although every master of a family ought at home to consecrate the sabbath with wine, as we shewed before, yet this is constituted and ordained for the sake of those Jews which are poor, and not able to buy wine wherewith to consecrate the sabbath; this wine is given the boyes to drink, by which they are made godly Jews: the third is the Gelilah; the office of opening and shutting the book of the Law: the fourth is *Hagbahah*, the office of holding up the book, and carrying it round the pulpit that all may see it, to this they chuse a strong able fellow, for if he chance to trip, or stumble, the whole congregation fasts for this ill omen: the fifth is the office of the Wood of life, to hold the turn'd pieces of wood to which the parchments in which the law is written, are fastened, and see that the linnen in which they wrap it be at hand. This office is bought by some of the boyes, who think that by holding these pieces of wood, they shall be made better and wiser men, they hope also by this to be long lived, because they are called the Wood of life, and 'tis written *Prov. 3. 18. She*

is a tree of life to them that lay hold upon her. While the book is rouled up they hold only the wood, and account it a heinous offence and sinne if they should touch the parchment. The sixth office is *Acheron*, to be called out the last, to read the Law on feast dayes : the seventh is *Schehijah*, to put others in the place of those who do neglect, or not well perform their offices : of these see more in the ninth chap. The money got by these offices, is bestowed to preserve the school, and to the use of the poor.

About the buying of them often happen great quarrels and dissensions, and the name of God is sometimes blasphemed, because they use respect of persons, preferring the rich before the poor, the old before the younger, the learned before the unlearned, &c. insomuch that the businesse is often referred to the Christian magistrate. There is not a more dogged, envious, and irreconcilable people under heaven then are these Jews : and this is the last fruit of the reading the divine law in their synagogue, they have an outward shew of Pietie, but within nothing lesse.

But because no gladnesse is perfect and absolute where good meat and wine are wanting, they conclude this day also with a good supper, and all the good chear they can provide. This they prove they ought to do in *Midrasch schir hasschurim*, out of 1 Kings 3. 15. And Solomon came to Jerusalem, and stood before the ark of the covenant of the Lord, &c. and made a feast to all his servants. Hence saies Rabbi Isaac, we gather, that there is a feast to be made at the finishing of the Law.

CHAP. XXIII.

Of the Feast of the Dedication of the Temple.

THis feast is in Hebrew called *chanuccah*, and celebrated the 25. of *Novemb.* which they call *Kislee* in memory of *Judas Maccabeus*, who after the death of his father *Mattathias* recovered the city of *Jerusalem* from the *Greeks*, (who had profaned the Temple, lost the holy oyle, and done much mischief to the Jewish nation) and on the twenty fifth day again dedicated the Temple, instituting this feast of dedication to be observed for eight dayes every year, as you have it in the 1. of *Mac.* 4. 59. *Moreover Judas and his brethren with the whole congregation of Israel ordained that the dayes of the dedication of the altar, should be kept in their season from year to year, by the space of eight dayes, from the 25 day of the moneth Caslee, with mirth and gladnesse.*

This the Jews now observe but by their gluttony, drunkennesse, playing, and other pleasures and excesses, they seem rather to riot, then give God thanks for the victory then obtained.

Because at the dedication of the Temple, and restoring the divine worship, there was none of the holy oil to light the lamps, according to the precept of *Moses*, *Judas Maccabeus* searching the Temple more narrowly, at last found a little pot, sealed with the seal of the high priest, not yet touched by the enemies, in which was oil sufficient

ficient for one night. But when he and the people were perplext that they could have no more of the holy oyle in eight dayes, since *Tehoa* whence they did fetch it was four dayes journey from *Ierusalem*, God by miracle increased the oyle in the pot, so that it lasted burning for the eight dayes.

In memory of this miracle the Rabbins have instituted many ceremonies which they do to this day observe.

They have a candlestick for seven candles, or a seven-fold lamp, and light one candle every night to the eighth, yet they suffer them not to burn quite out; and if that seven-fold candlestick or lamp be in their houses, stoves, or chambers, they do no work. The lamp must hang on the right side the door, not lesse then tenne, or more then twenty handfulls from the ground.

They dispute subtilly how long they must burn, by whom they must be lighted, whether one may be lighted from another, and so troubling themselves about externall light, neglect the darknesse which clouds their souls.

S. John mentions this feast chap. 10. 22. *And it was at Ierusalem, the feast of Dedication, and it was winter.*

CHAP. XXIII.

Of the feast of Purim, or Lots.

P*Urim* is a Persian word, in Hebrew *Goral*, a lot, and this feast is so called because they cast *Pur*, that is lot, before *Haman*, that all the

Jews should be destroyed on the 13. day of the twelfth moneth, that is the new moon in *February*, through all the dominions of *Ahasuerus*, as the Kings decree commanded; but it so fell out that the same day in which the Jews should have been massacred, they slew 500 of their enemies, besides the ten sons of *Haman*, and the day after 300 more; in other parts of the Kings dominions, the Jews slew 7300 on the 13. day and on the 14. they desisted. For a perpetual memoriall of this, they ordained that the 14. and 15. dayes of the moneth *Adar* should be observed as festivalls, because in them having revenged themselves on their enemies, the sadness and mourning of the Jews was turned into mirth and joy. *Est.* 9.

Hence it is that these dayes are not indeed Feasts or Holy dayes of the Jews, but dayes of mirth and Bacchanals. They are not forbid to labour on these dayes, yet they abstain from outward servile work, thinking it unlucky to do any, as the Talmud confirms, for *once a Rabbi came to one that was sowing hemp, and reproved him, nay cursed him, so that the hemp never grew.* The women especially are enjoyned to keep holy day, because this preservation was wrought by *Esther*.

At night they light candles in sign of joy, and the *Cassan* or Sexton opens the book of *Esther*, which he reads from the beginning to the end, at which the women and children ought to be present and attend.

Their custome is at the name of *Haman* for the boyes to strike their hands, and make a great noise. Heretofore they had two stones or sticks, on one of which was the name of *Haman*, which they

Tractat.
Megilla.

they
and
out,
Curse
curse
all I
W
ment
king
were
TH
near
mine
think
make
nothin
play
and n
forbid
no sin
sure.
bened
to know
and ble
ble to c
Which
must d
this pr
the res
and Ra
it happ
Rabbi
what h
and ra
The ne
Rabbi

they struck together till the name was defaced and worn out, saying, Let *his name be blotted out*, or let *the name of the wicked rot*; and also *Cursed be Haman, blessed be Mordecai*, and *curse be Zeresit, blessed be Esther, curse be all idolaters, blessed be the children of Israel*.

When they come where *Hamans* ten sons are mentioned, they read it without pausing or taking breath, for they say that all *Hamans* sons were killed at the same moment.

This feast they celebrate with much good meat, and wine, because *Esther* at a feast obtained this favour for the Jews, therefore they think it no more then fit that they should also make themselves merry with wine, so they do nothing these two dayes but cram themselves, play, dance, sing, jest, women personating men, and men women. Although this is expressly forbid in the law, they at this time do account it no sinne, being done only for mirth and pleasure. 'Tis said in the Talmud, *That a man is bound to be so drunk in the feast of Purim, as to know no difference between cursed be Haman, and blessed be Mordecai, that is, as not to be able to count the number of letters in those words.* Which is as much as if it had been said, they must drink till they cannot tell thir fingers. And this precept is more diligently observed then all the rest. In the Talmud is this story. *Rabba, and Rabbi Siram drinking together at this time, it happened that Rabba being drunk, killed Rabbi Siram, & the next morning understanding what he had done, implored the mercy of God, and raised him from the dead miraculously. The next year when he did again invite him, Rabbi Siram refused, telling him miracles were*

not done every day. They prohibite the poor to keep the money which is given them, for any other time or use.

With these Bacchanals the annuall feasts are concluded, for from *Purim* to the *Pasca* there are no more feasts. Did the Prophets yet live, or could they rise from the dead, they might justly cry out as once, *Is. 5. 11.* *Wo unto them that rise up early in the morning, that they may follow strong drink, that continue untill night, till wine inflame them. And the harp, and viol, and the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.*

This day they send gifts one to another, two pieces of some meat or other, because 'tis said *Esth. 9. 22.* that they should *make them dayes of feasting, and joy, and of sending portions* (viz. two) one to another: and because it follows, *and gifts to the poor*, therefore they send the poor Jews money, meat, and drink, that they in their condition may keep the feast. Every rich man must give to no lesse then two poor, to each one gift, as 'tis said, and gifts (viz. two) to the poor (viz. two) for the plurall cannot denote lesse then two.

CHAP. XXV.

Of the Jewish fasts.

IN the law of *Moses* there is but one day of fasting set down and enjoyed which is the tenth of *September*, the day of Atonement as we have

have already shewed, yet the Prophets and fathers according to the exigence of times did often ordain more, as may be seen in their writings. In the time of the Prophet *Zacharie* there were four annuall fasts, as we may collect out of the 8. 19. *The fast of the fourth moneth and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladnesse, and chearfull feasts: therefore love the truth and peace.*

The fast of the tenth moneth was, and is now observed on the tenth day of *December*, because on that day *Nebuchadnezzar* began to besiege *Jerusalem*, and reduced the city to great streights.

The fast of the fourth moneth was celebrated the seventeenth of *June*, and that for divers afflictions and calamities which have that day happened to them, and which they still feel on this day. The Tables of stone were broken by *Moses*, the daily offering ceased, the copy of the Law was burnt, the Idol set up in the temple, the breach made in the second siege, and part of the walls of *Jerusalem* thrown down, therefore this day they observe a strict fast, and make an outward shew of serious repentance, though their minds are in the mean while rambling, and more fixt upon something else then that. From this day to the tenth of the next moneth they count unfortunate dayes, in them the schoolmasters never correct their scholars, none go to law, and if any of them be in suit with a Christian, they procrastinate, and endeavour to make delays believing they shall be cast.

The fast of the fifth moneth is on the ninth day of *July*, because the first and second Temples were

were on that day burnt, the decree of God given out against their fathers that they should not enter into the land of promise; *Bitter* was sackt in which were many thousand Jews, on this day also *Turnus Rufus* destroyed the Temple. They write many things of this day in their Rituals, which we omit. They go bare foot, sit on the ground, and read only sad stories, as *Job* and the *Lamentations*, they go also to the places of buriall and there weep with the souls of the dead for the desolation of the Temple. Moreover they are sad all this moneth, from the first day to the tenth they eat no flesh, drink no wine, use no baths, cut not their hair, marry not, go not to law with their good wills, complaining that in this moneth they never have been fortunate. For which they cite *Hosea* 5. 7. *Now a moneth shall devoure them with their portions.* and *Jerem.* 2. 24. *In her moneth they shall find her.* The eighth day they feed only upon pulse, in token of sadnesse, pease and beanes they eat not because they have a black streak like a mouth, which the other have not, and are therefore like a sad man who speaks nothing, as if he had never a mouth. Who can abstain from laughter at the subtilty of these Rabbins, at night they eat little, sitting on the ground, sometimes perhaps an egge in sign of sorrow, for as an egge is round and sphericall, so is grief and sorrow in its motions fastening upon one to day, and another to morrow. They lie not upon so soft beds as usually, he that before used two pillows now uses but one, he that used but one layes aside that, in place of their fine linnen they use course, and change all things for the worse.

The fourth fast is that of the seventh moneth,

kept

kept the third of September in memorie of Godoliah, who being chief of those Jews which were not led captives to Babylon was by the enemies cunning circumvented, and killed, whose death proved the cause of many other calamities.

These are the four fasts observed in the Prophet *Zacharies* time, and which are now the principall, and annually kept. To these they adde some others which are not publickly observed, but only by some in private who affect to be thought more religious.

Some there are who fast every Munday and Thursday thorow out the year like the Pharisees, who boasted of their fasting twice a week.

On the 10. of March some enjoyn themselves a fast because on that day *Marie* the Propheteesse died and at her death the well of water dried up, so that for want of it, the people murmured against God and sinned, but the greater part of the Kabbines are of opinion they should not at all fast in March, by reason of their great deliverance out of Egypt that month.

Some fast on the tenth of April because on that day Eli, and his two sons were slain and the Ark taken by the Philistins.

Some fast on the 28. of this month because on it the Prophet Samuel died. They have many fasts for the deaths of Prophets and holy men.

Some fast the day before everie new Moon, some as often as they have bad dreams.

The day on which their father died they observe as a fast, and many other such accidents are occasions of fasting.

When they fast they abstain from eating and drinking till after sun-set, which truly were not to be disliked did it proceed from a true piety & fear of

of God, and were directed to that which the word of God prescribes. But in vain did the Prophets inculcate this to the Jews who never minded their admonitions.

For conclusion of this Chapter, I cannot but relate in what doing the most learned Rabbins think they observe a most religious and holy fast. We read in *Medrasch Debharim Rabba* to this purpose. So soon as Moses saw that the decree of death was signed against him, he enjoined himself a fast, and having made a cake (or a circle as the exorcists and necromancers use to do, or a round pit for so the glosser expounds it) he put on sackloth, poured ashes upon his head, and placed himself in the midst of his cake (or circle) fasted & prayed incessantly resolving not to move thence till God had altered his decree, which presently was done. Doubtlesse this pleasant storie had its original from that nursery of Jewish fables their Talmud, where in the treatise of fasting we read

Tacitus ca. 3,
pag. 19. 23.

That a certain holy Jew, whose name was Chone Hammaagal Carter, did the same when he would obtain any thing of consequence, or necessary, as when it had not rained all February and the corn did want rain he seated himself in the midst of such a cake (or circle) and said Lord of the world thy sons look upon me as one dear unto thee as a son is to his father. I swear by thy holy name I will not depart hence till thou hast had compassion on thy sons. He had scarce ended they affirm when it began to rain.

You will wonder more (if any absurdity is to be wondred at in the writings of the Jews) that the Prophet Habakuk is said to have done the same Hab. 2. 1. 'tis written. *I will stand upon my watch and set me upon my tower, and I will watch*

to see
I stand
thou
ved, a
on th
and g
not a
stupic
Scrip
Th
times
ved th
true n
Shoul
self a
of the
unto a
saying
and se
you at
and w
ves an
the wo
mer T
shew n
ther, &
away t
shoul
adam
words
spirit t
Fro
Jewish
is no l
phers,
of thei

to see what he will answer me, that is. Here R. Schel.
 I stand in my cake (or circle) and expect whilest I archi on the
 thou answerest me why the wicked are so long li- place.
 ved, as Rabbi D. Kimchi out of the Rabbins writes
 on this place. So miserably blinded are the Jews
 and given over to a reprobate sence, that they are
 not ashamed to speak thus grossly, brutishly, and
 stupidly of the word of God, and interpret the
 Scripture out of their own mad fancies.

There was a great abuse of fasts in the Prophets
 times too; wherefore the Prophet Zacharie repro-
 ved their manner of fasting and taught them the
 true nature of it. When he was askt Zach. 7. 3.
*Should I weep in the fifth month separating my
 self as I have done so many years. And the word
 of the Lord of Hosts came unto me saying. Speak
 unto all the people of the Land, and to the Priests
 saying. When ye fasted and mourned in the fifth
 and seventh months even those seventie years did
 you at all fast unto me? And when you did eat
 and when you did drink, did not ye eat for your sel-
 ves and drink for your selves. Should yet not hear
 the words which the Lord hath cryed by the for-
 mer Prophets, &c. Execute true judgement and
 shew mercy, and compassion, everie one to his bro-
 ther, &c. But they refused to hearken, and pulled
 away the shoulder, and stopped their ears that they
 should not hear: Yea they made their hearts an
 adamant, least they should hear the law, and the
 words which the Lord of Hosts hath sent in his
 spirit by the former Prophets.*

From what hath been hitherto said of the
 Jewish rites, it plainly appears that their religion
 is no longer founded upon Moses and the Pro-
 phets, but upon meer lyes and false constitutions
 of their Rabbins, which in the beginning of this
 book

book I proposed to demonstrate. I will now adde something of their private household customs.

CHAP. XXVI.

Of the difference observed by the Jews in their meats, and the dressing of them, and of their new vessels in their kitchens.

THe Jews at this day observe a great difference the dressing and eating of their flesh, fish, and milk meats, which they ground on Exod. 23. 19. where 'tis said, thou shalt not boyl a kid in the dammes milk. Hence they raise large disputes after what manner the flesh and milk are to be ordered, and great volumes are written upon that subject.

Their vessels are of two sorts, some for flesh others for milk meats. Those for milk meats have three distinct marks and the wooden ones three knotches, because the place before mentioned is thrice repeated in the Law. Sometimes they write upon those for milk *Chalaf*, on the other *Basar*. In like manner every Iew carries two knives about him, the one for flesh the other for cheese and fish, markt also with three knotches.

They have for the same reason two salt sellars markt after the same manner that they may be distinguisht, if they chance to mistake one for the other the salt is to be poured out, and no more used.

If the vessels be mistaken, they dare not eat the meat dressed in them, the earthen they break, the wooden they take care be well washt, and the

iron

iron cleansed by being made red hot , and as to this observe manie constitutions.

Their flesh, and milk meats, they neither dresse at the same fire nor set upon the same table; they use also severall napkins at the eating them, distinguished by the words *Basar* and *Chalaf* to avoid error.

He that has eaten flesh or pottage made of flesh, ought not for an houre after to eat cheese or any other thing made of milk , the more precise abstain 6. houres (yet a chick may be eaten with Almond milk) he that cannot stay so long picks his teeth well, washes his mouth, and takes away the tast of the flesh out of his mouth by eating a piece of bread.

If any tallow accidentally drop into a milk meat it is forbidden , unlesse it 60. times exceed the quantity of the tallow.

They boyle not an egge in their vessels for flesh: and when they do boyle one they break it, & put it out of one shell or one platter into another, that they may discover whether there be any speck of bloud in it , if they open a hen that has eggs in her , they eat them not till they have first washed them well with water and salt,

Fish and flesh also they neither dresse nor set upon the table together, much lesse eat , and say that who does so, will be leprous. Between their fish and flesh they wash mouth and hands, and eat some fruit or a piece of bread.

To observe exact differences and distinctions in these and such like things is the greatest wisdom of the Jews, and they alwayes in any difficulty consult the most learned Rabbins.

Their new vessels for their kitchens, whether of gold, silver, tinne, brasse, copper, or lead , their knives,

knives and glasse, &c. ought to be layd in water and well washt before they doe use them. Those that can endure the fire, are to be purged by being made red hot. This they ground on Numb. 31. 23. *Every thing that may abide the fire ye shall make it go thorow the fire and it shall be clean; nevertheless it shall be purified with water of separation: and all that abideth not the fire ye shall make go thorow the water.* The Talmud upon this place sayes, *all such vessels are to be put into the water in which the Jewish women purifie themselves after they have been menstruous.* For such a woman is called *Niddah*, and this water of separation *Meniddah*. But the place cited speaks not in generall of all vessels, but only of those goods they had taken as spoyles from the *Midianites*, who were an unclean people, therefore Moses shews that the Israelites ought not to have any thing to do either with them or their goods, unless they were first purified. The Jews therefore when they refuse to use the vessels of the Christians though new, shew by that, that they esteem us no better then polluted and unclean Gentiles; such as were those God drove out of the Land of Canaan. Yet this outward shew of puritie renders them never the purer in heart, as Christ of ten told them in the New Testament.

CHAP. XXVII.

Of the manner of killing Cattell among the Jews.

AMong the Jews there are many learn (*Schechitah*), or the art of killing, the learner must

must for some yeares be present at the slaughter with some expert butcher, but there are so many constitutions concerning it, that they cannot perfectly learn only seeing others, but must study the the art, and read the true constitutions in severall books.

They have a little book for the butchers, in which the chief and most necessary constitutions are briefly set down, called *Schechitos ubedikos*; by this the Jews are daily directed, and upon a difficulty happening, consult some learned Rabbin. He that is perfect in this book, has been long a diligent spectator in the slaughter-house, and given his own opinion. He is by the Rabbin promoted to the dignitie of a Butcher, and receives a testimony from him of his abilities in that facultie, with liberty to exercise it when he pleaseth. Not long since I saw one of these testimonies which run thus. This day (the day and year were prefixed) I did try and examine the excellent *N.* the son of *N.* and found him skillfull and industrious as well with his mouth, as hand in the art of killing; therefore I give him licence to kill, and examine cattel, and what he has killed or examined, may freely be eaten: yet with this reservation, that he shall for the first year every week read diligently over the Rites of killing and examining; the second year, every moneth, and ever after once in three moneths. Rabbi *N.*

The Killer they call *Schochet*, the killing *Schechitah*, him that examines whether there be any blemish in the cattel *Bodek*, the examination, *Bedikah*.

In their killing they use peculiar knives, great for the great cattel, smaller for the lesser. The

great ones have no point but a very sharp edge, otherwise they use them not.

They tye all four legs of the greater cattel together, after the example of *Abraham*, who they say bound *Isaac's* hands and feet when he would have sacrificed him: they cut the throat at one stroak, and presently look whether the edge of the knife be blunted or gapped, for a gap in the knife frights the beast, and makes the bloud fly to the heart, so that it cannot run out, and this renders the beast unlawfull and not to be eaten. This being happily performed, they hang it up, take out the intrails, and cut a hole on each side over against the heart, then he that killed it, or some other that knows well how to examine, puts in his hand, and feels whether there be nothing preternaturall, no bloud lying undiscovered, no little bladders of water upon the liver or lungs: if they find the least defect, they do not eat it, because 'tis written *Ex. 22. 31.* and *Levit. 22. 8.* That which dieth of it self, or is torn with Beasts, ye shall not eat, &c. Hence they foolishly, after their manner, conclude that they must eat nothing but what is perfectly sound, although the Scripture speaks not of living beasts, but those which died of themselves, &c.

Their fowl they kill after the same manner, cutting the throat of them at one stroke, and receiving the bloud in a heap of ashes, with which they do presently cover and hide it. This they hammer out of *Gen. 24. 64.* And *Rebeckah* when she saw *Isaac* lighted off the Camel. Upon this the Rabbins in the book of killing say, that *Rebeckah* was then taken with her monthly termes, and that so soon as she arose again, the birds with their clawes covered with dust the bloud

bloud of her virginity : and therefore they say God commanded them to cover the bloud with dust. Doubtlesse they find this precept in the Fables of the Fox, for in the Scripture there is no mention of it.

They cover the bloud of other creatures also with earth because the earth opened and received the bloud of the righteous Abel, slain by Cain. Moreover (says the Authour of the book of the Art of killing) I found in the book of Chasidim, or the Just Godly, that the bloud is covered, lest Satan should accuse us to God, as if it were a wicked thing thus to cut the throats of the innocent beasts who had committed no offence; therefore the bloud is hid, lest Satan should see and take notice of the slaughter. Here again observe their base expositions of the Scripture, and their craft to cheat the Devil, that he may not know how the Jews kill their cattel.

After they have killed any of the greater cattel, they pull out the veins and arteries, remove all the fat, put it in water, and suffer it there to soften and be well macerated, and then wash it with clean water, that all the bloud may be taken away, then they lay it on a board to drop, and after salt it for an houre, or two at most, lest it should be too salt, all this being done they dresse it when they please.

The legs they eat not, because the Angel wrestling with *Jacob* put the hollow of his thigh out of joynt. *Gen. 32.* Yet in *Italie* they have found by the help of anatomie, with a subtile and artificiois dissection of the nerves, that the legs may be eaten, as I have seen printed in a certain paper of theirs. It would do well if these expert and curious Anatomists would experiment upon

hogs flesh also, perhaps they might make that edible too. The legs therefore they sell to the Christians : but let those that buy them consider, that the Jews converted to Christianity do unanimously write, that their custome is to daub them with the urine of their children, and with curses devote them to the eating of the Christians, saing, *Let the eating of this flesh bring death to the Christian.* Perhaps they are not all so envious, yet for the most part they bear the same mind toward Christians.

By this dexterity in killing, and examining the blemishes of the cattel, they become notable Physicians, judging after the same manner of the properties of the body, and diseases of man, which many experience with the losse of their lives.

Who pleases may read more of this in *Anton. Margarita.*

CHAP. XXVIII.

Of the marriages of the Jews.

WHen the conditions of marriage are agreed upon between the parties, many of the Jews both young and old, are called together into some great room. The young ones carry with them earthen pots : then comes one who reads publickly the marriage articles. *Upon what termes N. the son of N. has contracted marriage with N. the daughter of N. and appointed a certain summe of money for a dowrie, and on what day the wedding is to be kept, &c. and that which soever of them shall not stand to the conditions, shall forfeit to the other as a mulct fifty florens.*

This

This done, they wish one the other good fortune, and the young Jews break their pots, designing by that, plenty and good luck.

After this they go home, and one standing at the gate serves them at parting with wine, and sometimes sweet meats.

For eight dayes neither Bride nor Bridegroom stirres out of doores, but the young men visit him, eat, drink, and sport with him. This they take out of the story of *Samson* who had thirty young men given to him when he would keep his wedding.

The Bride the day before the wedding is washed with cold water, led to the bath by the women, and back again with a noise that she may be taken notice of for a Bride: some dance before her, but this is condemned by the more sober women.

The Bridegroom and Bride send girdles the one to the other, and that which he sends has silver, that which she sends has gold bosses: of which a Jew gave me this reason, That the silver being white, signified the seed of the Man, the gold that of the Woman, &c.

That day the marriage is to be confirmed by a solemn benediction, the Bride puts on her wedding clothes, and after the Jewish manner dresses her self as sumptuously as she can: she is led by the women into a peculiar chamber, where pleasant songs are sung to her, and they combe and curle her hair, putting on a vail before her face, in imitation of *Rebeckah* when she met *Isaac*. The joy of the women at this ceremony is extraordinary, which they expresse in singing, dancing, and all manner of sports, counting it a work very gratefull and acceptable to God. The

Rabbins to perswade the women to this say in the Talmud, *That God himself curled Eves hair, sung and danced with her in Paradise.* This they prove out of Gen. 2. *And he brought her to Adam,* that is, *as a bride uses to be brought, elegantly curled, and with dancing.* To this purpose also does that Jew blasphemously write, who not long since set out a book at Crackow, in Hebrew Characters, but the German Dialect, called *Speculum ardens.* The subject of the book is morall, and it is much esteemed by the Jews. But I find in the Talmud that God set *Eves* locks, which is proved from that it is said *God builded,* and in the Jewish interpretation he set her locks. Hence the Jews in many places call the *curls of the locks* Benitha a *building.* the Hebrew word *Banah* from whence the forementioned are derived, signifying properly *to build.* Now where *Moses* plainly sayes Gen. 2. 22. *And the rib which the Lord God had taken from man, made he woman, and brought her unto the man;* must we according to these wise Rabbins understand *That God curled Eves hair, and brought her to Adam dancing.* Were there the least spark of sence or religion in these Jews, they would be ashamed to own these blasphemies, but they are blinded by God, and desire not to be instructed, therefore let us proceed.

When they are to be joyned with the solemn blessing, four boyes bear a canopie to the place where the marriage is to be confirmed, either in the street or some garden. The Bridegroom with the men, the Bride with women, with Lutes and other instruments follow, and get under the canopie, every one crying *Baruch Habba, blessed is he that comes.* The Bride is led thrice round

round the Bridegroom, because tis said *Jer. 31. 22. A woman shall compasse a man.* Then he leads her once about, and the people throw corn upon them saying, *Be fruitfull and multiply.* By this they denote peace and abundance in the family, according to *Psal. 147. 14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.* In some places they mingle money with the corn, which the poor do gather up. The Bride stands on the right side of her husband. *Psal. 45. 9. Upon thy right hand did stand the Queen in gold of Ophir.* Their faces they turn towards the South, because the Talmud sayes *That he which places his bed so as to turn his face toward the South, shall have many children* The Rabbin which joyns their hands, covers the Brides head with the end of the Talles which is about her husbands neck, after the example of *Ruth*, who said to her kinsman *Boas, Ruth 3. 9. Spread therefore thy skirt over thine handmaid, &c.* and 'tis written *Ezek. 16. 8. and I spread my skirt over thee and covered thy nakednesse.* Afterward the Rabbin with a short grace consecrates a cup of wine, in which he praises God, and gives him thanks that the Bride and bridegroom have plighted their faiths in marriage, then gives the cup to them to drink, if the Bride be a virgin, they use a narrow cup, if a widow, a wide one: the reason may soon be guessed. Here the Rabbin takes from the Bridegroom a ring, which is of gold, but without a stone, which after he has called some witnesses to examine whether it be true, he puts it on the Brides fore-finger, and reads openly the marriage articles. Then takes a cup of wine, and

having consecrated it, and given thanks to God that they are now married, gives again to drink. Then the Bridegroom breaks the cup against the ground or wall, in memory of the Temple destroyed. In some places they poure ashes on the Bridegrooms head, a memoriall of the Temples being burnt. For this cause also they wear on their heads the habit of mourners, to shew that in their greatest mirth they forget not the desolation of the city and Temple, but how farre are their minds from mourning? Hence 'tis written in the 2 Psal. 11. *rejoyce with trembling*; from which they inferre, that *in the place of rejoycing, there ought to be something of sadnesse and trembling*. The reason why they are married in the open air is, to shew they should multiply like the starres of heaven.

After the ceremony of marriage is ended, they fall to their good chear, before which the Bridegroom sings a long prayer, and the better he sings, the more acceptable he is to his Bride, but this done rather out of pride, and to please her, then true Pietie.

In the mean while there are hens prepared, and set before, and for the Bride one with eggs, of which her husband cuts her a piece, and then the rest, men and women, tear it like hungry dogs, and who gets the biggest piece is esteemed the best of the company. They lay not what they get out of their hands, but endeavour to snatch the one from the other, and raise a great tumult and laughter, to make sport for the new married couple.

There are also raw eggs which they fling one in the others, or in some Christians face that looks on them. The reason why an egge is laid by the
Bride

Bride is to denote that she shall bring forth without pain; and with as much ease as the hen did.

These merriments being ended they go to supper in earnest, and are very merry, thinking little of *Jerusalem*, but dance and sing, as those know who have seen their joviality.

At the end of the nuptials they dance *Mitzra*, the dance of the precept, for they write, It is commanded us to make merry the Bridegroom and the Bride, and dance before her.

The man of best quality takes the Bridegroom the woman, the Bride by the hand, and to the rest dancing round, and concluding the feast with a horrid noise.

The wedding lasts commonly eight dayes, and if the sabbath happen to be in the time, they think to do it great honour in dancing stoutly, for the sabbath is called a Bride, as is above shewn.

Above all things they take heed of inviting a Christian, for *Solomon* sayes *Prov. 14. 10.* A stranger doth not meddle with his joy, which is a corrupting the text, which has a farre different sense. Moreover they write that the good Angels seeing a stranger (that is, a Christian) fly away, and the bad ones come, whence proceeds wrangling, breaking of bones, and sometimes manslaughter. You may hence note how willing they are to have Christians spectators at their weddings.

When they are drunk to they answer, *Lechaim* to them, much good do it you, but if it be by one they hate, by those words they understand *Keliab*, a curse, for if you cabalistically resolve them into numbers, you will find that in each they make 165. and by this trick they curse him that drinks
to

to them. But of these tricks we shall God willing, hereafter make a clearer discoverie.

CHAP. XXIX.

Of Divorce.

This manifest that *Moses* did in this indulge to the Jews, not that it was so from the beginning, and ordered by God, but out of respect to the hardnesse of their hearts, and for the avoiding of greater inconveniences, as Christ argues, *Mat. 5. and 19.*

In the Talmud they have a large treatise of Divorces, on which the Rabbins have written many subtile comments, and invented many causes for which a divorce may be granted.

As for the causes they are much the same, as in Christs time; and a slight matter may occasion a divorce.

The Bill of Divorce is writ after a peculiar manner, and contains precisely twelve lines, neither more nor lesse, it is given the woman in the presence of three grave and rich witnesses, who subscribe and set their seales.

In the renouncing her, the man must expressly say, Take thy bill, take this from me, goe, and be free for another man.

It runs commonly in these words. On the second day of the week, the 28. of the month *N.* in the year from the creation of the world 5363. according as we here at *Munster* use to count. I *Isaac* surnamed *Eckendorf*, the son of Rabbi *Abraham* the priest, who now live at *Munster*, & whatsoever name else I, or my parents, or my country, or the country of my parents have, doe voluntarily

rily and without coaction resolve to put thee away from me, thee I say *Sarah* my wife surnamed *Trumela* daughter of R. *Levi* the priest, of the city of N, or whatsoever name else, &c. which hast hitherto been my wife, but now I divorce thee drive thee out and command thee to be gone, that thou mayst be at thy own disposall and go whither thou wilt, so that none may hinder thee henceforth for ever. Therefore be thou lawfull for any other man, take thy bill of divorce, according to the Law of *Moses* and *Israel*.

Who would see the Hebrew forme may read *Maimon part. 2. de Repudiis cap. 4.*

Divorces cannot be made everie where, but for the most part they chuse some eminent place, for some noted water whether some Rabbins are designed, if none live there before to do the businesse.

About this carnall divorce the Jews are much troubled and have written large volumes of it, but do not think of that spirituall divorce, by which they are separated from God. Wherefore they are deservedly alienated from him and distressed and wanderers over the whole world.

CHAP. XXX.

How the Jewish women are separated from their husbands brothers.

WEe read in Deuteronom. 25. 5. *If brethren dwell together and one of them* To the 9.

But for modesties sake the Rabbins have ordained

dained that none should marry his brothers wife hereafter : but be separated from her by pulling of his shoe which they call *chaliza*.

Which is thus performed. The woman takes 3. grave witnesses with her to the chief Rabbins and thither cites her brother in law. The Rabbins enquires , whether it be 3. months since her husband dyed , whether he left a brother a batchelour, whether they had the same father, how old each of them is, and whether fit to raise up seed to the dead brother , whether the woman be fasting for otherwise she must not spit in her brother in laws face. The man he asks whether the woman was his brothers wife, whether he will marry her or be separated from her by pulling of his shoe, if he refuse to marry her, he has a shoe brought made after a peculiar manner , which he puts upon his right foot bare and leans against the wall: the woman coming to him says, *This man my brother in law will not raise up seed to his brother, therefore he shall no longer be called my brother in law.* Then she unties the shoe & pulls it off, spitting in his face so much that it may be perceived by the witnesses, and says , *so shall it be done to the man that will not build up the house of his brother.* Then the judges and those that stand by cry. His shoe is pulled of and they are separated.

'Tis a great question in the Talmud if the woman had no right hand how she should loose the shoe , some in that permit her to use her teeth.

If he will not undergoe this ignominie , and the woman desire to marrie again she must pay great summes of money to be free from him.

If he live in another citie the woman must go to him and ask him if he will marrie her.

The widdow must have from her brother in law a *bill of pulling of the shoe*, that she may shew as a testimonie of her freedome to marry again. The forme is in *Maimon lib. 1 ad par. 2. in Ritibus Fibbum Vachalizah.*

From this custome proceeded the question of the Sadducees to our Saviour *Matt. 22. 1f 7. brothers should marry one woman whose she should be at the resurrection.*

C H A P. XXXI.

Of the monstrous pollution, and how the Jewish women carry themselves at that time.

A Woman in this condition comes not into the schoole, must not pray, name God, or touch any holy book. *Levit. 12. 4. She shall touch no holy thing nor come into the sanctuary.* Some Rabbins permit them, but the religious say she will live the longer that forbears.

So soon as she perceives her uncleannesse, she separates her self from her husband for 7. dayes, he dares not touch him, sit on the same seat, eat out of the same dish, use the same towel, drink out of the same cup, or look in his face, if one give the other any they lay it down on the table and go away while the other takes it up.

If a man lye with his wife in that time they say that the children will be leprous, and give this reason, that so many of the Christians are so.

After the 5. dayes of pollution follow 7. more of purification, when she finds herself clean she takes another woman with her & dips her self over head & ears in water so that not a hair remains dry. She shuts neither her eyes nor mouth when she sinks, opens

opens her fingers and so bends her body that her breasts stick not to it, spread abroad her hair, wears no ring least any part should not be wetted. Some eat nothing some no flesh untill they have washed least any should be between their teeth and hinder the water from passing through them if she have a plaister or any sore she takes it of and cuts her nailes, if she chance to swoound in the water no other woman must touch her, unlesse first she wash her hands well : if after this any thing stick in her teeth she must wash again.

Much more might be said but all the secrets of the lewish women are not to be revealed. There is a book set out by the Jews in Hebrew characters, but the German tongue of manners of women, which who can get and please may read.

C H A P. XXXII.

Of the beggarlinesse, and poverty of the Jews.

THe common report is that among the Jews none are permitted to beg. But experience teaches that the condition of the poor amongst them is most miserable.

On tuesdayes and before any feast they go begging from house to house that they may have something to eat in honour of the day.

If any be extraordinary poor he has betteres from the Rabbins to whom he is known intimating his poverty and giving a testimony of his piety and religion. These they call *letters of collection*, and the beggar a *Collector* furnished with these he wanders over all the country and goes to
what

what Jews he can, if he come into a place where are many Jews he gives his letters to the chief Rabbins, ruler of the Synagogue or the collector of almes, who goes about the congregation as the custome is with us, and by virtue of these letters desires their almes which is gathered at the door.

If a poor Jew have a daughter marriageable he must go about with these letters till he hath got mony enough to put her off.

When the poor Jews travell they are entertained for a day or two gratis, but if they stay longer they must not expect to be wellcome. Hence they write over their stoves. *The first day a guest, the second a burthen, the third a vagabond.*

C H A P. XXXIII.

Of the diseases of the Jews.

MAny think the Jews to be longer lived than the Christians, but we find that they dye as young as others, and are infected with the small pox, falling sicknesse, plague, and other diseases, the plague they call *Hilluck* and use that and the falling sicknesse in their curses.

In the time of pestilence they write unusuall characters and strange names upon their houses, chambers and stoves, which they say are names of holy Angels that are set over the pestilence. I have seen sometimes in great letters *Adiridon*, *Beridon* & so *Diridon* through the whole Alphabet in their houses, which they count a most efficacious remedie against the plague.

The Leprosie indeed is not so frequent among them

them as the Christians, partly because they are in comparison but few and partly, because they abstain from many meats, which may cause this disease. For as to abstaining from meats they do as exactly as possible observe the law of *Moses*.

But in none more rigidly than in swines flesh, the very name of which they hate and would rather dye then eat it. Yet there are Lepers sometimes among them, and *Antonius Margarina* affirms, there were some in his time at *Prage*, nay 'tis plain in the old Testament that it was familiar among them, they call it *Negah* and use it in imprecations and curses.

CHAP. XXXIV.

Of certain punishments among the Jews.

BEcause the power of life and death is taken from them, they impose peculiar penances on those that sinne.

The Adulterer is enjoyned severall penances according to the nature of his offence. In the winter for they make him sit for some days in the water, and if it be frozen they break a hole in which he stands up to the chin so long as an egg would be hardning at the fire. In the summer he must sit naked upon an ant hill (only his ears and nostrills be stoppt) and then be washt with cold water. If the weather be warm, they prescribe him a certain time to eat nothing but a little bread and water at nights till the time come either of setting in the water or on an ant hill. In *Medrasch* they write, that *Adam* for the 130. years before he begot *Seth*, sat up to the nose in water for

his sinne in eating the forbidden fruit. If this punishment be thought too small, he must in summer go naked among the bees, and suffer himself to be stung till he be all over swoln, and perhaps after he has recovered it, be forced to act the same part over again. If he have committed adultery, or fornication, often he undergoes this punishment, for severall years together. Sometimes he is adjudged to fast three yeares together, eating nothing but a little bread and water at nights, or if he had rather thrice in a year to fast three dayes without eating or drinking any thing, as *Esther* did in that great danger, and commanded all the Jews to do.

If any one lie with a woman that is menstruous he must fast forty dayes and twice every day endure the *Malkus*, or thirty nine stripes on the back, must eat no flesh, or any warm thing, nor drink wine except on the sabbath; if any one kisse his wife, or take her by the hand, he must fast forty dayes.

The manslayer is banisht for three year, and every city where the Jews dwell, every day offers the *Malkus*, crying, *I am a manslayer*. He must eat no flesh, drink no wine, not cut his hair or beard, nor have his linnen washt, must not bath, but every moneth cover his head, and wear a chain on the arm with which he did the fact, and wandering in this manner publicly bewail what he has done. Some are enjoyned not to stay two nights in a place, but wander like *Gaius*, others to wear a breast plate next their skin, others to lie at the School door, and be sick.

If one Jew accuse another before the Christian Magistrate, he is called *Moser*, a Traytor, has
D d d a hard

a hard penance enjoyned him, and is used with much contumely.

CHAP. XXXV.

Of the sick, buriall of the dead, and mourning.

THe Rabbins are diligent in the visitation of the sick, which they esteem the principall of their good works. If any be sick to death, his friends and some learned Rabbins are called, and if he be rich, the first thing done, is to dispose of his estate, if he be poor, that labour is saved; then he is admonisht to persist in the faith, and askt if he still hopes for the coming of the *Messias*.

In the prayer book of the *Italian Jews*, 'tis written, that at *Venice* the custome is for some eminent Rabbi to bring with him the Law, and recite the 20. 38. and 91. *Psal.* and after to make a long Prayer, to implore the mercy of God on all Israel, and especially the sick man, then to absolve him from all curses that lie upon him and his house, or can happen to them.

The sick man makes a confession of his sinnes which is commonly done in these words. *I acknowledge and confesse before thee, O Lord my God, God of my Fathers, God of the spirits of all flesh, that my health and death is in thy hands. Restore me I pray thee to former health, be thou mindful of me, and hear my prayers, as in the time of King Hezekiah when he was sick: but if the time of my visitation be come in which I must die, let my death be an expiation for all my sinnes, iniquities and transgressions, which I have ignorantly,*

knowingly committed since I came into the world. Grant I beseech thee that I may have my part in Paradise, and the age to come, which is appointed for the righteous, and make known to me the wayes of eternall life, fill me with the joy of thy countenance for ever. Blessed art thou O Lord; which hearest our prayers. This is their last consolation, that the temporall death shall expiate all their sinnes committed, whence we may conjecture what a quiet conscience they can have.

In the fore cited book there is a longer confession, which they say they had from some holy men, and is wont to be recited by the sick man in the presence of ten called together for that purpose.

They use also in dangerous sicknesses sometimes to change their names, of which I have spoken in my Preface to my concordances, That is written to be done, in the forementioned book, the learned Rabbi taking the law in his hands, and reciting the fore mentioned Psalmes, subjoyning the prayer which is there set down, in which are these words. *The Lord have mercy upon N. and restore him to life and health, and let his name hereafter be called N. and let him rejoyce in thy name, and be confirmed in it, &c.* Let O God, I pray thee be thy good pleasure, that the changing his name may take away all hard decrees, and alter the sentence of death given out against him: if death be decreed to N. yet it is not to N. if a decree be made against N. yet it is not against N. Behold this houre he is as a new man, a new creature, and as a child new born to a good life and length of dayes.

When he is breathing his last, they that are near tear their garments, (yet so as not to do them

Gen. 50. 10.

them much injurie) about a hand breadth on the left side, but at the death of their parents on the right. The mourning lasts seven dayes, after the example of *Joseph*: concerning the tearing of their garments 'tis written *Gen. 37. 34. And Jacob rent his clothes, &c.*

So soon as he is dead, they poure all the water in the house into the street, cover his face, which none after dare look upon : they bend his thumb, so that by it and his hand may be exprest ⁱⁿ the name of God, in which posture being laid, the Devil dares not touch him. They stretch out his hands and fingers, to shew that he has bid farewell to the world, and no more counts any thing in it his : on the contrary, they shut the hands of children new born, to signifie that God has given them the goods of the world, and as it were, shut them in their hands.

They wash the body with warm water, that it may be clean when it is to render an account to God of its actions.

They beat an egge also with wine, and anoint the head therewith.

Then they put on some white linnen, and commonly the surplice he used to wear in the day of expiation, and so coffin up the body, for it is an ancient custome among them to clothe the dead in white, in any other rich garment 'tis not lawfull to bury so much as a Prince in *Israel*.

When he is carried out, they sling an earthen pot upon him, shewing by this, that all sorrow ought to go out with him.

When they come to the place of buriall they say, Blessed be God who hath formed, created, fed, preserved, & killed you in justice, and judgement

he knows the number of you all, and will in his time restore you to life. Blessed be God who kills and restores to life. They set down the coffin near the grave, go round the grave, and recite a *long prayer, in which they praise God for giving a just sentence on the dead man*: and therefore they call it the justification of judgement. This ended, they put in the corps, and fill up the grave, which is performed by the nearest friends. They take great care that all the earth which was thrown out, be again put into the grave, lest the earth should seem to refuse him, and say, I will not that he be buried in me.

Then they return home with great lamentation, and as they go stooping down, thrice they pluck grasse and fling over their backs, in signe of the Resurrection of the dead, who shall again flourish like the grasse. *Isaiah 66. 14. Your bones shall flourish like an herb.* Some say 'tis to put us in mind, that men are nothing but dust and earth. *Psal. 103. 14.* They fling it over their backs, not before them, because it is unclean, being touched by them who have been busied about the dead, and therefore they will not see it.

When they are returned as farre as the school court, they wash their hands, and say *Isa. 25. 8. He hath swallowed death in victory, and the Lord God will wipe away teares from all faces.* Hence they go into the school, and sit on the ground, and by and by leap from place to place, changing their seat seven times at least. They say a prayer for the dead man, and some comfortable sentences,

teñces, such as *Psal.* 90. 17. Let the beautie of the Lord our God be upon us.

The chief mourners whether his sons, or near kindred, sit upon the ground barefoot seven dayes, eat no flesh, drink no wine, (unlesse on the sabbath, or some feast day) abstain from bathing, thirty dayes, use no oyles, or sweet waters, cut not their hair, nor wash, and suffer their nailes to grow. The men and women eat apart, are idle, and carry themselves after a sad manner.

The first evening the mourner eats not of his own, but his friends come to visit him, and bring meat with them, they give him eggs to eat chiefly for his consolation, for as an egge is sphericall, so also is death voluble, and goes from one to another.

For seven persons they are obliged to a solemn mourning. Father, Mother, Brother, Sister, Daughter, Wife.

The children mourn for their parents, a whole year, they use not black in mourning, but those clothes which they had on at the time of their friends death, they are obliged to wear all that year. The Son fasts every year on the day of his Fathers death, and for eleven moneths, every day recites the prayer called *Kadisch*, for they believe he is by this freed from Purgatory. The wicked stay in purgatory twelve moneths, the more godly come out sooner; therefore they pray but eleven moneths for their Fathers, for they will not account them among the wicked. That their fathers are by this prayer freed, they learn from this fable in the Talmud. Rabbi *Akibba* once walking met a man with a burthen of wood on his back, so great that an Asse or horse would scarce have

have been able to bear it, The Rabbi askt him if he were a man, or some apparition: he answered that he was a man, but dead, and that he did every day carry such a burthen of wood into purgatory, with which he was burnt for his finnes. Then he askt him whether he had left any son or wife alive, and where they lived: which when he knew, he went unto his son, and taught him the prayer *Kadisch*, and bid him say it every day for his father, for by this doing he should free him from purgatory. Which when the son had learnt and used some time, the man appeared to the Rabbin, in the night and thankt him, telling him that he was now out of purgatory, and in the garden of *Eden*.

This accident the Rabbin communicated to all the synagogues, commanding this prayer to be used, therefore they do rejoyce if when they die, they leave a son behind them. The whole synagogue prayes for them that leave none, in the sabbath, and feast dayes.

For seven dayes they light a candle for the dead, in honour of his soul which is returned thither from whence it came, and bewailes the body lost.

The pouring the water out of the house is a sign of sadnesse, but some say 'tis done in memory of *Miriam*, of whom 'tis written *Numb. 20.* And *Miriam* died, and the people wanted water. The wise *Talmudists* say, 'tis done because the Angel of death after he has killed the man, washes his knife in the water, and so pollutes it: For they write in the *Talmud*, That Satan, or the Angel of death stands at the beds head with his sword drawn, at which hangs three drops of gall; when the sick man first sees

the sword he is afraid, and opens his mouth, into which, the three drops fall, the first kills him, the second makes him pale, the third purtrifies. So soon as the man is dead, Satan goes to the water, and washes his sword, and therefore they cast the water into the street.

Antonius Margarita writes that the ancient Rabbins did ask, and obtain of God, that the angel of death should not appear to them in so terrible a shape, nay that by the Holy name, Satan was not only conjured, but had his left eye put out.

They write, that the dead are to be honoured by all, because they know what is done in this world, and that the soul goes not immediately to heaven, but wanders in this world 12 months, suffering much in purgatorie in that time, and last rests in heaven.

In the book of the tribe of Judah, in a dispute between a Christian and a Jew, the Christian asking *why the dead knew what was done on earth?* He answers. That the soul comes not into heaven, till the body is dissolved into ashes, and therefore staves on earth and knows what is done there. That the soul goes not into heaven immediately, they prove *Eccles. 12. 7.* Then shall the dust return to the earth as it was, and the spirit to God that gave it. Hence they inferre, the body must first return to dust, that is, be dissolved, otherwise he would have said, The spirit returns to God, and the dust, &c.

Elias the Grammarian in his *Thisbites* upon the root *Chabat*, reports that the opinion of the Rabbins is, *When a Jew dies, that the Angel of death comes and sits over his grave, and*
the

the soul enters again into the body, and it stands up: then the Angel gives it three blows with a chain, one part of which is iron, and the other fire; the first blow dissolves the limbs, the second the bones, the third reduces it to dust; after which come the good Angels, who gather together the bones, and put them again into the grave. This punishment is called *Chibbnt Hakkerer*, which they not only write of, but believe, and pray to be delivered from, as may be seen in the book of prayers, among those for the day of expiation.

We read also in *Chasdim*, That he who distributes many almes, loves discipline and continence, and doth good willingly, &c. although he die not in the land of *Canaan*, shall be free from these blows in the grave.

Hence we see that those who die in the land of *Canaan* are free from them, others not. To this is to be referred what we said in the first Chap. That those who die in strange countries are rolled through secret caverns in the earth to the land of *Canaan*, otherwise they could not rise from the dead.

CHAP. XXXVI.

Of the *Messias*.

THat a *Messias* is promised to the Jews all agree, therefore in their prayers they beseech God *that he may come quickly*; but who he is, or when he shall come is much controverted.

They

They commonly believe him to be an ordinary plebeian, but one whose vertues shall farre exceed others, that he shall have a wife and children, who shall succeed him in the kingdom.

But because the Scripture speaks of the Messias both one of a low condition, and as one mighty and potent, therefore they say there will be two Messiaſes, *The son of Joseph*, poor, but valiant, *The son of David*, the true Messias, and king of Israel, about whose coming they cannot agree.

The ancient Jews before Christ were not much out in the time. *Elias* said, *That the world should last six thousand years, two of which it should be void and empty, two under the Law, and the rest should be the dayes of the Messias.* They hoped therefore that the Messias should come after that the world had endured four thousand yeares, which was not farre from the truth; for Christ was born in the year according to the Jewish account 3761. according to the Christian 3963. But because he came not like some great and powerfull Prince, neither freed them from the tyranny of *Herod* and the *Romans*, they would not acknowledge him to be the true Messias. Yet by some he was acknowledged, and the just and holy men did expect him at that time, as 'tis said of *Simeon*, *He expected the consolation of Israel.* Luk. 2. 25. and the propheteſſe *Anne* v. 38. *ſpake much of him to all that looked for the redemption of Jeruſalem.* And this is it which *S. Paul* hints. *There is a remnant (of those which received Christ) according to the election of Grace.* Notwithstanding because they

they had lost all Kingly power and priestly dignity, and that the city of Jerusalem was destroyed and the Temple burnt, they thought the time of Messias was past. Therefore in the 52. year after the destruction of the Temple a certain arrogant Jew did rise up and boast himself for the true Messias, attributing that prophesie of Balaam to himself, *There shall come a star out of Jacob and a Scepter shall rise out of Israel and shall smite the corners of Moab and destroy the children of Seth, and Edom shall be a possession, seir also shall be a possession for his enemies and Israel shall do valiantly.* (They understood this then of the growing power of the Christians, and do now believe that the Messias which is to come will performe it) this man a wellcom messenger to them when they heard that they should conquer and rule over the Romans, who had lately destroyed their Temple and city. This impostor according to the prophesie of *Bar clichab* called himself *the Rising star*.

The first which adhered to him was Rabbi *Akibab* (who had 24000. scholars) who publicly asserted him *to be the King Messias*, upon this he gathered together a great number of followers and kept his Court at Bithera. But the Emperour *Adrian* after 3. year and a halfes seige took the city, and put to death this Messias with 4000000. of his followers, they Jews then perceived their errour and have since called him the *false Messias*. Many others have at severall times asserted themselves to be the Messias as you may read in *Schebe Jehudab* being convinced that the time of the coming of the Messias was past.

When they had refused Christ the true Messias and saw no other come, they corrupted the

tra-

tradition of *Elias* that he should come after 4000. years, and added that for their sins his coming was deferred, and that he was not yet come. But when no *Messias* came and they could fix upon no time for his coming, they cursed all those that should make enquire after it. Yet some notwithstanding, forc't by their own consciences and the predictions of the Prophets have acknowledged the time of the coming of the *Messias* to be past, and have therefore written. *That he is indeed born but for their sins and impenitence not yet revealed,* and this is the belief of most. Hence *R. Schel. Jarchi* says, *that their ancestours were of opinion that he was born the same day Ierusalem was last destroyed.* But where he should so long lye hid is not known. Some think he lyes in *Paradise* bound with womens hair, to which purpose they rest the words of *Solomon. Cant. 7. 5.* Thine head upon thee is as *Carmel*, and the hair of thy head like purple, the *King* is held in the galleries, as if the *King* were to be understood of the *Messias*, the galleries of *Paradise*. In the *Talmud* 'tis said he sits at the gate of *Rome*, amongst the sick and leprous, out of *Isa. 53. 3.* He is despised and rejected of men, a man of sorrows.

Neverthelesse they still expect his coming of which they shall be admonisht by 10. signes that will preceed it, which I will set down out of *Abkas rochel.*

1. That God will raise up three apostate Princes, who shall seem to be very religious, but are nothing lesse, for they shall seduce and deceive all men, in so much that they shall fall from God and their faith, and many sinners among the *Israelities* also shall be ready to deny God, & leave the fear of him, of these it is said *Is. 59. 15.* Truth faileth.

What

What is meant by *faileth* ? Those that love the truth shall fly in troupes and hide themselves in caves, but the tyrants shall follow and kill them. Then shall be no King in Israel *Hof. 3. 4. For the children of Israel shall abide many days without a King, and without a Prince, and without sacrifice, &c.* there shall be no chief of the Synagogue no faithfull pastors to teach the Law of God, no mercifull, holy, or famous men any more. The heavens shall be shut up, no meat or sustenance shall be found among men. These three Kings shall make many cruell tyrannicall decrees (yet by the permission of God they shall raigne but 9. months) in so much that men shall be diminisht and faile and desire rather to dye then denie God. They shall exact 10. times so much tribute as before, and he that has no mony shall suffer in his body, &c. moreover there shall come from the uttermost parts of the earth black men, every one having two heads and 7 eyes like fire, and so swift as to equal a stag. Then shall Israel cry *wo unto us* ! the children shall be affrighted and cry father what shall we do, the father shall answer that the redemption of Israel is neer.

2. God shall send a great heat which shall cause many diseases and 1000000. men shall dye daily of the *Ethaicks* and wicked Iews, so that they shall weep bitterly, and say, whether shall we turn or where shall we hide our selves. They shall haist therefore and digg their own graves and wish for death by reason of thirst and grief, but that heat shall be very medicinable to the just Iews. *Mal. 4. 2. but unto you that fear my name shall the sun of righteousness arise with healing in his wings.* The wicked *Balaam* also predicted the same *Num. 24. 23.* saying, *Who shall live when the Lord doth this.*

3. It

3. It shall raine blood of which the Christians and wicked of Israel shall drink and dye, but the just it shall not hurt *Dan. 12. 3.* *They that be wise shall shine as the brightnesse of the Firmament, &c.* and the world shall be full of blood for three days as 'tis written *Joel 2. 30.* *and I will shew wonders in the earth, blood and fire and pillars of smoke.*

4. God shall send a wholesome dew of the lesse godly shal drink and be restored *Hos. 14. 5.* *I will as the dew to Israel, &c.*

5. The Sun shall be darkned for 30. days *Joel 2. 31.* *The Sun shall be turned into darknesse, and the Moon to blood, &c.* after 30. dayes more they shall recover their brightnesse, *Is. 24. 22.* *And shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited.* At which the Christians shall be terrified and acknowledge these things are done for the people of Israel, and many shall embrace the Jewish faith. *Ion. 2. 8.* *They that observe lying vanities forsake their own mercy.*

6. God will give the Empire of the world the Idumeans (Romans) but their shall rise up one at Rome who shall for 9. months rule over the whole world, he shall be incensed against the Jews and lay heavy tributes upon them, at that time the Israelites shall be much distressed and void of help. This time was foretold by *Is. 59. 16.* *He saw there was no man, &c.* after these 9. months the Lord shall send Messias the son of Joseph whose name shall be *Nehemiah* the son of *Husiel*, who with the tribes of *Ephraim Manasse Benjamin*, and God shall come, which when the Jews perceive and hear they shall flock from all places

Jer. 3. 14. Turn the rebellious children saith the Lord for I rule over you and will take one out of a citie and two out of a family and bring you to Zion. Then shall Messias the son of Ioseph make war upon the Idumean King (the Emperour of Rome or the Pope) overcome and kill him, destroy the Roman Empire and bring back to Ierusalem the holy vessels which are laid up at Rome in the house of the Emperour *Ælian*, make peace with the King of Egypt and kill those which inhabite about Ierusalem, Damascus, and Ascalon the rumor of which things shall terrifie all nations.

7. They say there is a piece of marble at Rome bearing the shape of a Virgin not made into that forme, not by humane hands but divine power, to this shall come together the wicked men out of all nations be in love, and have copulation with it, therefore God shall forme an infant which shall come out of the stone which shall be divided, and it shall be called *Armillus Haraſcha* or the wicked, the same which the Christians call Antichrist. He shall be 12. cubits as well in breadth as length, the distance between both eyes a span, his eyes hollow and red, his hair yellow, and he shall have two heads. This *Armillus* shall come to the King of Romans and assert himself to be their Messias, presently the Romans shal believe him & take him for their King, and the Christians shall adhere to him. He shall reduce all under his power and say to the Christians, bring me the law I gave you, they shall bring their book of prayer which he shall own & exhort them to believe in him. Then he shall send to Ierusalem Embassadors commanding them to bring their law and acknowledge him for God. *Nehemias* with

30000.

30000. good souldiers of the tribe of Ephraim shall goe out to meet him with the book of the law, and say to him, *I am the Lord thy God thou shalt have no other Gods but me*, Armillus shall answer that there is no such thing in the law, and that therefore they should come and acknowledge him for their God as other nations have done. *Nehemias* shall presently command his men to take and bind him, and shall with his 30000. joyn battle and kill 200000. of Armillus men. He shall be incensed at this, and gather his people together again, fight the Jews and kill many of them, in this fight shall *Messias* the son of *Ioseph* be slain whom the Angels shall carry away and hide with the Patriarchs. The Israelites shall be much troubled at his death, but Armillus shall not know of it, otherwise he would destroy all. At that time all nations shall thrust the Jews out of their dominions & they shall be reduced to such streights that since the world began they never were in greater. Then shall the Angel *Michael* come and separate the wicked from Israel. *Dan. 12. 1. And at that time shall Michael stand up &c.* The residue shall fly into the wilderness and there be proved of God, as 'tis written *Ezech. 20. 38. And I will purge out from among you the rebels and those that transgresse against me*; and *Dan. 12. 10. Many shall be purified and made white and tried.* All that remain in the wilderness shall be pure and holy, and they shall stay there 45. days eating nothing but herbs and leaves and grasse & it shall be full filled that *Hos. says 3. 14. Therefore will I allure and bring her into the wilderness and speak comfortably to her.* That they must stay 45. days in the wilderness they prove *Dan. 12. 11. And from the time that the daily sacrifice shall*

shall be taken away, and the abomination that makes desolate set up, shall be 1290 dayes, Blessed is he that waiteth and cometh to the 1335 day (if to 1290 you adde 45 they will make 1335) at that time all the wicked of *Israel* shall die, that are not worthy to see the redemption. At last *Armillus* shall conquer *Egypt* *Dan.* 11. 42. and the land of *Egypt* shall not escape. Then he shall go to *Jerusalem*, and endeavour to levell it with the ground, as 'tis said *Dan.* 11. 45. And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, &c.

8. The Angel *Michael* shall arise and blow thrice his great horn, as 'tis written *Is.* 27. 13. *The great trumpet shall be blown* &c. and *Zech.* 9. 14. *And the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the South.* At the first sound *Messias* the son of *David* and *Elias* shall appear to the godly Jews in the wilde nesse, at which they shall be comforted: all the Jews shall hear the sound and acknowledge that their redemption is near. They also shall be gathered together which were lost in the *Assyrian* captivity, but the noise shall affright the Christians, and they shall be taken with grievous diseases. In the mean while the Jews shall prepare themselves for their journey to *Jerusalem*, whether they shall go with *Messias* and *Elias*. So soon as *Armillus* shall hear of this, he will say, how long will this abject nation strive against me? and raise a great army to subdue this new king. But God will no longer lead them out of one distresse into another, but say unto *Messias* sit at my right hand, and to the people of *Israel*, be quiet, and consider the ready and

strong help which the Lord will this day shew you. Then shall he rain fire and brimstone from heaven, *Ezek. 38. 22.* And I will plead against him with pestilence and with bloud, and I will rain upon him and upon his bands, &c.

There shall Armillus and the Christians per-
rish who destroyed the house of God, and led us
out of our countrey into captivity, and the Jews
shall be revenged: as 'tis written, *Obad. 18.*
And the house of Jacob shall be a fire, and the
house of Joseph a flame, and the house of Esau
for stubble, and they shall kindle in them and de-
voure them, and there shall not be any remaining
of the house of Esau, for the Lord hath spo-
ken it.

9. When *Michael* shall again sound louder,
all the sepulchets in *Jerusalem* shall be opened,
and God shall restore the dead to life. *Messias*
also the son of *David*, and *Elias* shall raise from
the dead *Messias* the son of *Joseph*. In the in-
terim, the people of *Israel* shall lend *Messias*
the son of *David* to gather the dispersed Jews to
Jerusalem, and the kings of the nations where
they are shall carry them in their coaches, and
on their shoulders to *Jerusalem*.

10. When *Michael* shall sound the third
time, God shall bring forth those which are be-
yond the river *Gosam*, *Lachlah*, and *Chabor*
and they shall live in the cities of *Juda*, and
come with the sons of *Moses* into *Pa* adise with-
out number: and land shall be before their faces,
but at their backs nothing but fire, so that the
Christians shall not be able to live. When the
ten tribes shall be brought forth, a pillar of
cloud of the glorious presence of God shall en-
compasse them, and God himself shall go be-

fore them. *Mich. 2. 13. The breaker up is come before them, &c.* God also shall open a fountain to them which shall flow out of the tree of life, and they shall drink of it in the way, and feel no thirst. *Is. 41. 18. I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water. and 49. 10. They shall not hunger nor thirst, neither shall the heat or sun smite them &c.*

Against these signes, because in most of them they must undergo great sorrows, they have ten consolations.

The first consolation consists in this, That their *Messias* is of certainty yet to come; according to that, *Behold thy King cometh. &c.*

Zac. 9. 9.

Another is That he shall gather together into one those that are dispersed through the world, as 'tis written, *Behold I will bring them from the*

Jer. 31. 8.

land of the North, and gather them from the ends of the earth with the blind and the lame among them with the woman with child, and her that is delivered also, a great company shall return hither. Whence we may learn, that if any have dy'd lame or blind, they shall be restored to life

by the *Messias*, and know one another: but afterward they shall be healed by God, for that the lame shall leap like an Hart, as it is written,

Then shall the lame man leap like an Hart, and the tongue of the dumbe shall be loosed. *Ez. 35. 6.*

The third is, That God shall raise the dead, as it is written, *And many of those that sleep in the dust of the earth shall awake.* *Dan. 12. 2.*

The fourth is, That God shall restore his Temple in that form that the Prophet *Ezekiel* saw it.

Es. 6. 12.

The fifth, That the people of *Israel* shall rule over the whole earth, as it is written ; *The Kingdom that shall not serve thee shall be destroyed, and the nations shall lie waste, and besides the whole world shall be turned unto God, and shall be obedient to his law: as it is written, Surely then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.*

Eze^l. 25. 14.

The sixth, That God will at that time destroy all his peoples enemies (that is, the Christians) and will be severely revenged on them; according to that, *I will execute vengeance upon Edom by the hand of my people* &c.

E. 33. 24.

The seventh, That God will take from *Israel* all diseases and sores; as it is written, *None of the Inhabitants shall say I am sick, for iniquity shall be taken from them.*

Es. 65. 22.

v. 20.

The eighth, That God shall lengthen their life so that they shall live as long as an oak, or any other substantiall tree; as it is written, *The dayes of my people shall be as the dayes of a Tree: and, There shall be no more there a child of years, nor an old man that hath not filled his dayes: for he that shall be an hundred yeares old shall die as a young man.* i. e. as *Aben Ezra* notes upon the place, he that dies when he is an hundred yeares old, shall be counted to die young.

Vid. Pesh-
chim in T^{al}-
mud c. 6. p. 68.

E. 40. 5.

The ninth, That God shall so reveal himself to his people, that they shall see him face to face, as it is said; *And the glory of the Lord shall be revealed, and all flesh shall see that it is the mouth of the Lord hath spoken it.* yea, he shall make all his people prophets: according to that, *And it shall be, that I will poure forth of my spirit upon all flesh, and your sons and your daughters shall prophesie* &c.

Joel 2. 28.

The

The tenth, That God shall take from them all inordinate lusts and desires, and such incentives of sin; As *I will give them a new heart*, Ez: k. 36. 26. *and a new spirit, and I will take away their stony heart, and give them an heart of flesh*: thus farre *Abkas Rotchet*. It will not now be amisse to speak of the entertainment the *Messias* will give them in the land of *Canaan*, and the good fortune they expect.

When they are all come together, he will make a great feast, at which they shall eat the greatest, both beasts, fowls, and fishes, which were ever created; and shall drick wine which grew in Paradise, and hath been laid up ever since in *Adams* wine cellar.

1. They shall have the great *Behemos* mentioned *Job*. 4. 10. which every day feeds upon a thousand hills, *Psal*. 50. 10. One might justly question whence he shall come, for by this time he would have eaten bare all the hills in the world, but they say that he moves not, and what he eats in the day, grows again in the night.

2. The *Leviathan* of which also mention is made in *Job* and in other places of Scripture.

Of these two creatures the Talmudicall Tradition of the wisest Rabbins runs thus. Whatsoever God created, Male and Female created he them, and in the *Leviathan* also, but lest their increase should destroy the world, God gelded the Male, and pickled up the Female, to be reserved to the dayes of the *Messias*, for the righteous Jews, as 'tis written, *He shall slay the dragon which is in the sea*. For the same reason also he dealt in like manner with the *Behemoth*, and made the female barren, reserving her for the righteous Jews, as

'tis written, His strength is in his loynes, and his force in the navell of his belly.

Thirdly, *Elias Thisbites* reports out of the Rabbins, That there is a great Bird called *Bar-juchne*, which shall be roasted at this feast. when once an egge fell out of this birds nest, it beat down with the fall 300 strong cedars and drowned sixty villages: whence we may perceive that the bird, the fish, and the beast were much of a bignesse and that the spit on which these should be roasted was of no extraordinary bignesse. But lest you should think it a fable, there are many such birds found, not only in *Fersidia* and *Perbibesia*, but in the countrey of the Jews too. In the Talmud a Rabbi of great credit reports, that he saw a Crow, none of the least size; the thing was thus. I saw once (sayes Rabbi *Bar bar Can-nah*) a frog as big as the village *Akram* in *Hagronia*: but how big was that village? it contained sixty houses: there came a huge serpent and devoured this frog: then came a crow and devoured both as easily as a fox will chop up a peare, and so went and pitched upon the next tree. (But now for an *Archimedes*, to take the dimensions of this tree) Rabbi *Papa* the son of *Samuel* answered, If I had not seen it my self, I should never have believed it. Thus the Talmud, *Kimchi* himself upon the 50 *Psalms*, upon the word *xiz* writes thus. That Rabbi *Jehuda* the son of *Samuel* said, that the bird *xiz* was so great, that when it stretched out its wings, it would cover the whole Globe of the sun, and make a totall Eclipse. Another time, a Rabbi sailing in a ship saw a bird in the middle of the sea standing up to the knees in water, when he saw it, he spoke to the rest in the ship, less go

in here a swimming, for the water you see cannot be very deep : but a voice was heard from heaven, saying, Rabbi take heed what you do, for a hatchet in this place falling by chance out of a mans hand, was seven yeares before it came to the bottome. Whence you may guesse the bignesse of the birds legs, and proportionably of his whole body. Questionlesse these birds keep in the wood *Ela*, where is the den of the great Lion, of which the story goes in the Talmud. When the *Roman* Emperour askt R. *Jehosuah* the son of *Hananiah*, why the God of the Jews compared himself to a lion, and if he were so strong as to kill a lion? He answered, that God did not compare himself to an ordinary lion, but to the lion in the wood *Ela*. The Emperour commanded him to shew him that lion, and the Rabbi by his prayers brought him out of the wood. When he came within 400 miles of *Rome*, he rored so terribly that all the women with child miscarried, and the walls of the city fell down: when he came a hundred miles nearer, he rored again and all the men in the city lost their teeth, the Emperour himself was almost dead at the noise, and entreated the Rabbi to send him back to his den. but I digresse.

So much meat deserves good store of wine, which the Messias hath provided for them, the same which grew in Paradise, and has been laid up in *Adams* cellar. *Is. 27. 2.* In that day sing unto her. A vineyard of red wine, I the Lord do keep it. and *Psal. 75. 8.* In the hand of the Lord there is a cup, and the wine therein is red &c.

Moreover, the Messias before the feast will shew them some pastime, as is usuall in great so-

lemnities, *The Behemos and Leviathan shall fight. Job. 40. 15. All the beasts of the field shall play. Ps. 104. 26. Leviathan whom thou hast made to play therein. The Behemos shall run about brandishing his hornes, which shall be a pleasant sight to the Messias, as 'tis written, Psal. 69. 32. This also shall please the Lord better, better then an Ox or Bullock that hath horns: Leviathan shall meet him armed with his scales, and terrible to behold, Job 41. 6.* But the fight shall be without advantage to either, for being of equall strength, they shall be wearied, and the Messias shall kill them both with his sword, as 'tis written *Is. 27. 1. In that day the Lord with his sore, and great, and strong sword shall punish Leviathan the piercing serpent. even Leviathan that crooked serpent, &c. and Psalm 74. 13. Thou breakest the heads of the Dragons in the waters.* Then they shall roast him, *Is. 25. 6. And in this mountain the Lord of hosts shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, &c.*

After this feast the Messias shall marry, as 'tis written *Pf. 45. 9. Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in gold of Ophir, that is among thy wives were kings daughters.* For the kings of the earth shall count it a great honour to give their daughters to Messias, but his chief wife and queen shall be the fairest among the Jewish women, she shall stand at the kings right hand, and be the consort of his bed, the rest shall be kept the place for women, and not come to the king but when called for.

By this marriage he shall have children, and

at

at last die like other men : his sons shall succeed him and reign over Israel. *Is. 53. 10.* He shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands : that is, as *Rambam* expounds it, The Messias shall live long, but at last die with great glory, and his son shall reign in his stead.

But in what manner shall the Jews live under their Messias ?

1. The Christians and those nations whose throats they do not cut, shall build them houses and cities, till their ground plant their vineyard for no hire, for they shall willingly offer them their substance, nay even the princes shall serve them. The Jews shall walk clothed in sumptuous habits, like priests anointed and consecrated to the Lord. *Is. 60. 10.* And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, &c. therefore thy gates shall be open continually, they shall not be shut by day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, for the nation and kingdome which will not serve thee shall perish. and *61. 5.* And strangers shall stand and feed your flocks; and the sons of the alien shall be your plowmen and your vine-dressers : But ye shall be named the Priests of the land, men shall call you the Ministers of our God, ye shall eat the riches of the Gentiles, and in their glory yee shall boast your selves.

There shall also a new pure, and wholesome air breath upon them, according to that, *Behold, I will create new heavens and a new earth.* *Es. 95. 17.* Therefore they shall enjoy prosperous health, and live long, as those did that lived before the flood.

Psal. 92. 14.

floud. And in their old age they shall be lusty and lively as in youth, as it is written, *They shall still bring forth fruit in old age, they shall be fat and flourishing.*

Hos. 14. 8.

Their wheat once sown shall afterwards grow every year of its own accord, just as a twig once set into the ground: according to that, *They shall revive as the wheat, and grow as the vine.*

If any man hath occasion for a peculiar shower for his garden or field, he shall obtain it of God, as *Zech. 10. 1. Ask ye of the Lord rain in the time of the later, so the Lord shall make bright clouds, and give them showers of rain.*

Then shall they gather in their corn and wine in great security, neither shall any enemy hurt them, as 'tis written *Es. 62. 8. I will not give thy corn to be meat for thine enemies, &c.*

There shall be no more warre nor rumour of warre in the land, but solid and eternall peace between both man and beast as *Hos. 2. 18. I will make a covenant with them in that day. &c. Esay. 11. 7.*

If there happen warre between the Heathen and strange nations, the Messias shall be Arbitratour between them, for peace and agreement, so that none shall dare to lay hold of a sword; as *Esa. 2. 4. And he shall judge the nations and reprove many people, and they shall turn their swords into plowshares &c.*

Then the Jews shall be filled with everlasting joy, and shall celebrate new marriages, and praise God uncessantly, and all be filled with knowledge and wisdom. *Jer. 33. 10. Thus saith the Lord, again there shall be heard in this place the voice of joy and the voice of gladnesse &c. and Is. 11. 9. Confesse unto the Lord of Hosts. and again,*

gain, *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

In conclusion, so great shall be the happinesse of the Jews, as cannot be conceived, much lesse exprest. But let us leave the Jews in their prosperity, and go on no farther to reveal the secrets of their Religion, enough hath been said already, and I know it pleases not them that their faith and lives should be laid open.

The Christian Reader may easily see that the Jews Religion is not founded upon *Moses* and the Law, but upon idle and foolish traditions of the Rabbins, so that we should no more say that Jews stick fast to the Law of *Moses*, but with the prophet *Jeremy* cap. 1. *They have laid hold upon lies, and would not return, &c.* and with our Saviour *Math. 15. They make void the Commandements of God by their traditions, &c.* Wherefore 'tis as clear as day that they have incurred the punishment was threatned by *Moses*. viz. *That God had struck them with madnesse, blindnesse, and dulnesse of heart, inso-much that they grope at noon day, as a blind man gropes in the dark.* This we find too true in them who corrupt, wrest, and without all sence and reason interpret and expound the word of God. God grant that we Christians moved by this example of divine anger, may love God and his word, and receive it with reverence, lest his wrath be kindled against us also, and we lose the light of truth. God grant I say that our hearts may every day more and more admit the sun of righteousness, and lead us by his holy spirit into all truth. Amen.

F I N I S.